

A Discourse vpon the S A B B A T H D A Y

Wherin are handled these parti-
culares ensuinge

1. That the Lords day is not Sabbath day, by diuine institution.
2. An exposition of the 4. Commandement, so farr forth as may give light vnto the ensueinge discourse: and particularly, here it is shoune, at what time the Sabbath day should begine and end; for the satisfaction of those who are doubtfull in this point.
3. That the seauenth day Sabbath is not abolished.
4. That the seauenth day Sabbath is now still in force.
5. The Authors exhortation and reasones, that neuerthelesse there be no reuente from our Church as touchinge practise.

WRITTEN BY
THEOPHILUS BRABOURNE.

Remember the Sabbath day, Exod. 20. 8. The seauenth day is the Sabbath, Exod. 20. 10.

Whatsoever thing I command you, take heede you doe it: thou shalt put nothing there to, nor take ought there from, Deut. 12. 32.

Cursed is euery one, that continueth not in all things, which are written in the booke of the Law, to doe them. Galat. 3. 10.



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*To the Godly and vvell-affected
Reader vvhosoener.*

NOWEING (dearly beloued
and Christian Reader) by expe-
rience in my selfe as well as other-
wise, that there is a propensity &
holy inclination, in all who are
truly Gods, to haue a respect vnto
all Gods Commandements, without exceptions
or reseruations, I iudged this discourse of the
Sabbath day, which is one branch of Gods eter-
nall Law, could not be vvwelcome to thee: Ca-
leing to minde also, the parable of our Saviour,
how seuerly He will deale with that seruant, to
whom he deliuered but one single Talent, for his
hideing it, so as no profit came on it. Math. 25.
24. remembring also, that Christ made it an
essentiall marke of Peters loue vnto him, To
feed his Lambes: Ioh. 21. 15. And, that it is giuen
in charge to all, to exhort one another, to admo-
nish one another, & to edifie one another 1. Th.
5. 11. 14. I durst not for feare, nor could I for
loue,

loue, but make knowvn my minde in this point:
To see the Church and Spouse of Christ, to lye in
the weekly breach of the 4th. Commandement,
by violating and prophaning of the Lords sacred
tyme and Sabbath (a fine of ignorance hether to
I confesse) and in meane tyme superstitiously
sanctifying a day, the first day of the weeke for a
Sabbath, which God, nor Christ, nor any of his
Apostles euer commanded or appointed: how
could my spirit but be stirred within mee, to
shew vnto hir this errour, and to declare vnto
hir, which day is that righte and true day, which
God requireth of hir: and the Rather, since God
hath put it into hir hart, willingly to giue God a
day: for, this last and honourable Parliament
(blessed be God for their zeale and Godly care)
hath enacted a Law for the better keeping holy
of the Lords day. I know, for my good will &
loue, I shall reape euill vwill and hatred; and for
this paynes I shall vndergoe most harsh & bitter
censures, but blessed are ye (said Christ) when
men speak euill of you falsely for my sake. They
will say as some allreedy doe say, tis pride and
singularity that setes me on vvorke; To vvhom I
answvere in Pauls vvords 1. Cor. 4. I knowv no-
thing by my selfe, yet am I not thereby iustified;
but if it be, I be seech God pardone the syne, but
blesse this work. Others, and that more charita-
ble, obiect the vnseasonableness of this motion,
because

because the Church of God is now vnder manifold afflictions, and liable to subuersion by hir enemies : where vnto I say, the more neede shee shold dravy neere to hir God, sticking closse to his Lawes, the breach whereof he hath threatned with subversions and desolations, Deut. 28: and, Gods truthes may not waite attendance, till men be at leisure to receiue them. Others, may thinke and say, there are men more fit then, I am for a matter of this weight &c. To whom I answere, by a free acknowledgement of this truth; what multitudes are there in our Church, euery ech one wherof farr surpasse mee, for partes of nature, and for learning, and for outward dignities, titles, & prefferments, all which might well countenance and helpe forwards such a cause as this, and were much to be desired, I confesse: Neither can I think, but some of those haue long agoe foreseene this truth, either perfectly, or at least a farr off, as my selfe at first sawe it in my studies, like as the blind man in the Gospell, at first sawe men like trees; but whats the cause, why they did not prosecute the matter, till it came to perfection, till they sawe men like men clearly? was it not a slothfull feare to leese their labour, and catch a shadow for a Substance, as painfull Studentes must doe somtymes? or, for feare of the greatnesse of the labour: or, for feare of the losse of reputation, dignities, prefferments, liuings,

lineings, and friends : pardon me if I guesse a
misse: well then, an attempt must be made, an as-
sault must be giuen, if the mightie men drawe
back, and I take their place, and bide the push of
picke for them, I trust none, will enuy me, or
blame my zeale, it is for God. Some obiecte, the
broaching of this point, will breede great stirres
& distractions in the Church; whe reto I answer,
tis like vnto phisicke, which a sickly man takes
to recouer health, for a day or two it makes him
the more sicke, yet will he take it, though he for-
knowes so much, because he knowes also this is
his way to a more constant and perfect health
afterwards; and so I trust will it be in this case,
by the blessing of God: But whether like a skil-
full phisitian or not; I haue tempered this po-
rion, that I leaue to the vnpartiall censure of the
Godly Reader, beseeching God of his abundant
mercy to leade vs into all truth and holinesse.

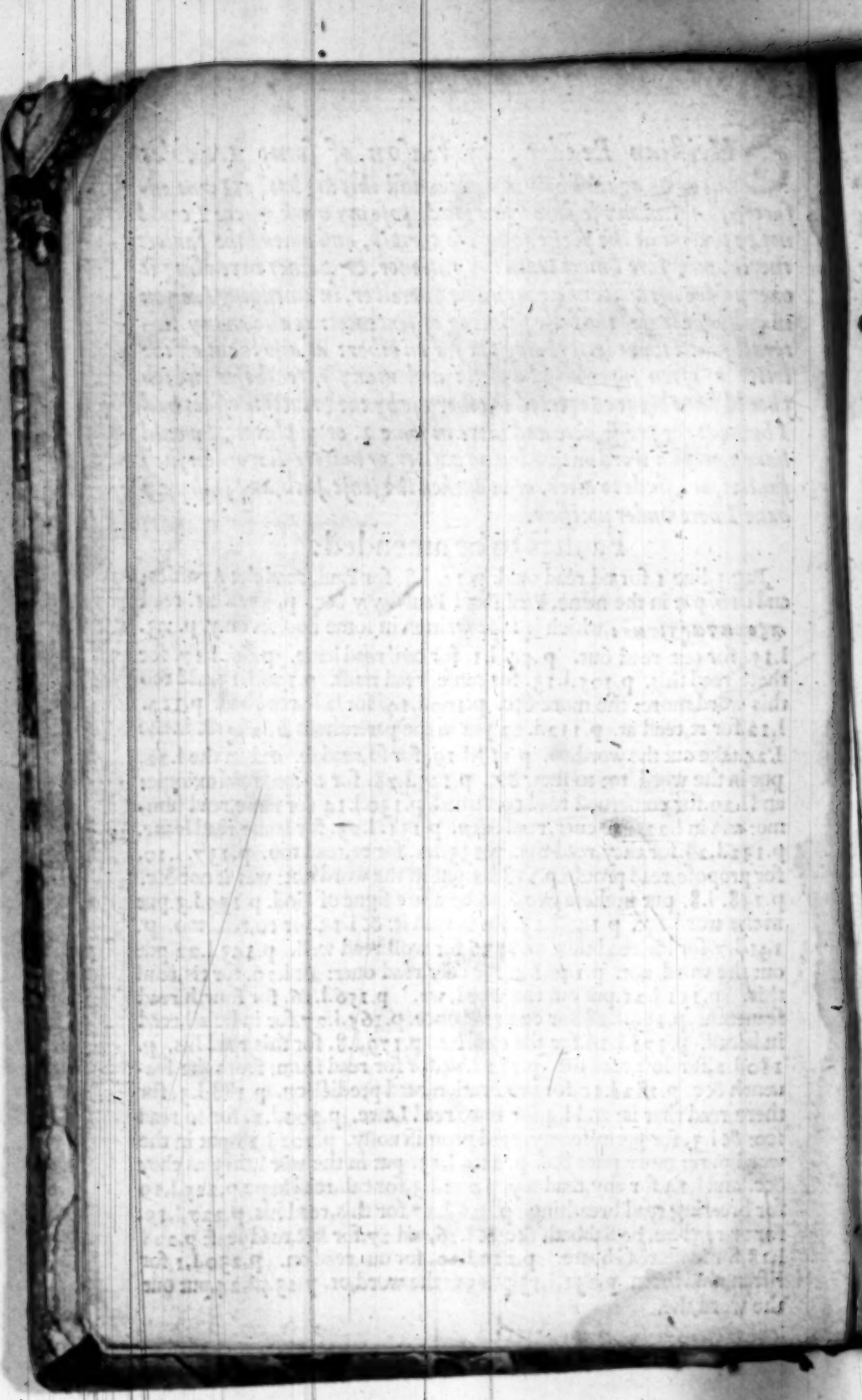
Tbine in Christ Iesus

THEOPHILVS BRABOVRNE.

Christian Reader, by reason of some troubles raised up against both my selfe, and this my booke, I was enforced to absent my selfe, & there to dispose my work, where I could not be present at the presse, to peruse, correct, and amend the faultes therein, wherfore I must craue thy patience, & paines in reading it ouer, to doe the office of a charitable Correcter, in amending (as you may by the sense) the false pointing of sentences: as also, many litterall faultes, one letter being put for an other: as also to cut off the letter e often superfluously added: and many parentheses, which should haue beene converted to other vse by the Printer: Besides had I beene at the presse, here and there in some 3. or 4. places, I would haue altered a word or two, but no matter, or materiall wordes: such faultes, as I finde to alter, or to darken the sense, such, and such only haue I here vnder notified.

Faultes to be amended.

Page 5. line 1. for od, read ould. p. 14. l. 8. for Paul, read the Apostles; and l. 10. put in the name, Paul; and Paul dayly &c. p. 23. l. 21. read *αποστατῆς*, which is false written in some bookes only. p. 43. l. 15. for ont, read out. p. 54. l. 1. for can, read haue. p. 66. l. 17. for thefe, read this. p. 105. l. 13. for canse, read must. p. 106. l. 13. add too this word, more: the more: &c. p. 109. l. 14. for lade, read bad. p. 112. l. 12. for rt, read at. p. 112. l. 22. put in the parenthesis *ὁτι*: & in the l. 24. take out the word, to. p. 118. l. 19. for so, read se. and in the l. 22. put in the word, to: to shew &c. p. 125. l. 28. for axion, read axiome; and l. 29. for confuered, read construed. p. 130. l. 14. for same, read summe: and in l. 22. for euer, read euen. p. 131. l. 23. for leane, read leane. p. 132. l. 28. for they, read the: p. 133. l. 2. for to, read too. p. 137. l. 10. for propofe, read prooffe. p. 138. l. 2. put in the word, not: was it not &c. p. 138. l. 8. put in these words, to be also a signe of God, p. 139. l. 3. put in the word, say. p. 140. l. 13. for is, read it: & l. 14. for to, read too. p. 141. l. 7. for his, read this: and l. 16. for woll, read well. p. 143. l. 22. put out the word, not. p. 146. l. 4. for euer, read ouer: & l. 19. for tis, read this. p. 151. l. 21. put out the word, we. p. 156. l. 26. for fourth, read seauenth. p. 159. l. 28. for one, read once. p. 165. l. 27. for iudiciall, read iudaicall. p. 178. l. 16. for the, read he. p. 179. l. 8. for this, read his. p. 180. l. 2. for lost, read list. p. 181. l. 14. for for, read from: from the seauenth &c. p. 182. l. 10. for predication, read prediction. p. 188. l. 3. for there, read ther is: and l. 4. for Iewe, read Lawe. p. 200. l. 2. for fo, read fee: & l. 3. for permiseouly, read promiscuously. p. 202. l. 18. put in the word, pure: more pure &c. p. 210. l. 13. put in the word, they, as they &c. and l. 14. for any, read my. p. 222. l. 3. for call, read kepe, p. 225. l. 19. for breating, read breathing. p. 226. l. 27. for this, read his. p. 227. l. 19. for or, read be, be Sabbath &c. & l. 26. and 27. for last, read least. p. 228. l. 18. for leate, read beate. p. 229. l. 20. for our, read on. p. 230. l. 1. for listen, read listen. p. 231. l. 13. put out the word, or. p. 234. l. 24. put out the word, the.





*The Lords day, is not Sabbath day,
by Divine institution.*



E pleased (Christian Reader) first of all to note, that we now a dayes apply the name Sabbath, to the Lords day, Promiscuously & without difference, the which is altogether without warrant of holy Scriptures, since Scripture saith the seventh day is the Sabbath, Exod : 20 : 10. And all the Euangelists call the Lords day, the first day of the weeke, Matth : 28 : 1. So then there is as much difference twixt these two as is betweene the seventh and the first: the last day of the weeke, Saturday, and the first day of the weeke, Sunday. Now, thus to confounde two proper names of dayes, is as if wee should call Sunday, Saturday. And I desire it rather to be noted, because the ignorance of this point is of dangerous consequence amongst the commone people;

A

who

who when they heare the 4.th Com: Remember the Sabbath day &c. or those words Isa: 58: and call the Sabbath a delight, to consecrate it glorious to the Lord: &c: they think present ly vpon our Lords day, the first day of the weeke, as if those texts commanded this day. Whereas they point at Sabbath day the seventh and last day of the weeke. Such a mistake in a lease or bonde might procure a forfeiture of them, with man; beware we then, least by the like, wee forfeite with God in the 4.th. Com:

In the next place let vs examine the authorities & textes of Scripture, which vsually are alleaged for profe that the Lords day is a Sabbath by Gods apointment, wherein I will shewe the invalidity & insufficiency of those textes by waye of answer to them.

1. Let vs begin with the 4.th. Com: Remember the Sabbath day &c: this precept is vrged vpon the Lords day that we should Sanctify it.

Here to I answer by denyall that this Commandement doth vrge the Lords day; the reason of my denyall is. 1: because the Com: enioyneth a day whose proper name is Sabbath day, like as Saturday with vs is a proper name of one of our weeke dayes: But the Lords day, is not Sabbath day, for, it is the day after the Sabbath day; & it is a proper name for an other of our weeke

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weeke dayes, that is for Sunday, or for the first
day of the weeke: 2. Because the Com: enioyn-
neth the 7th. day, which is the last daye of the
weeke; but the Lords daye is the 8th. daye, or
the first daye of the weeke, by the accounte of all
men. And it is no lesse absurde to presse the 4th.
Com. which enioynes the 7th. day for a Sabbath,
to the 8th. daye, or to the first daye: then it had
been for the Israelites out of that Com: Levit:
25.2.3.4. The 7th. yeere shall be a Sabbath of
rest vnto the Land &c. to presse this Com: vnto
the 8th. yeere or to the first yeere for the lands
rest. 3. Because the Com: enioyneth that day
which the Lord God himself rested on, & the
which he blessed & hallowed Exod: 20:11. but
our Lords daye is not the day God rested on
nor did God in the creatione, blesse sanctify &
hallowe our Lords daye or first daye of the wee-
ke; nay he wrought one it himselfe, & appointed
it for a workeing daye to man, when he saide 6.
dayes I halt thou labour & doe all thou hast to
doe Exod: 20:9. of which 6. dayes our Lords
day is one, & the first. But here vnto it will be
replied, true, the 4th. Com: did on ce enioyne the
7th. daye, Sabbath, but since the daye is altered
& changed by Christ & his Apostles, so that now
the 4th. Com: is changed too, & bindes to the
newe daye, though not properly, yet Analogically
& by waye of resemblance: I answere, the word

A 2 (Change)

4 *The Lords day, is not Sabbath day,*

(Change) betokeneth two thinges, the one is an abolition or remoueing the ould, the other is an assumption or takeing vp of a newe; as 2.Sam. 12. 20. David changed his apparell: that is, he put off his mourning attire, and he put on other apparell: now I deny that euer Christ, or his Apostles did thus change the Sabbath day either by there precept or practise; did the Apostles so preache one the Lords day, as they ceased preaching one the Sabbath day, the day before the Lords day? can this be proued? for this is a change properly: is not the contrary manifest, to wit that the Apostles did constantly preach one the Sabbath dayes? see Act. 13. 14. 42. 44. Act. 16. 13. Act. 17. 2. Act. 18. 4. if then they also preached one the Lords dayes too, why this is no alteration or change though, it is but an addition of a day, and a settinge vp of another Sabbath daye a newe, and so you may haue two Sabbathes in euery weeke if you will.

2. I answere, admit the Sabbath was changed into the Lords day, yet may you not safely say the 4th. Com: was changed, for so you say the 4th. Comm: was abolisht, and a newe Comm: erected, the word (change) implying so much: Nor can you saye the 4th. Com: (being an ould Com:) bindes to a newe day, long since erected; how will this be proued? specially, since that it was not the manner of Scripture to establish
newe

newe thinges, by old preceptes, Baptisme that came in roome of Circumcision, it stands not by force of the old precept to Abraham Genes. 17. 10. Let every man child among you be circumcised &c. but by a newe precept Matthe. 28. 19. goe teach all Nations, baptizing them &c. The Supper of the Lord, come in roome of the Pascheover, it stands not by virtue of the old Law Exod. 12. 3. &c. but by a newe Law 1. Cor. 11. 23. As well may we faine that the Law made by Queene Elizabeth to stint vsury at 10. in the 100. is that Law which now a dayes stintes vsury at 8. in the 100. (as if Queen: Elizabeths Lawes did add force to, and did commande things enacted by King Charles many yeeres after) as to imagine the 4th. Comm: enacted for the 7th. day, I hold now binde to the 8th. day, which is longe since risen vp, as is said.

I answere thirdly, by deniall that the 4th. Comm: doth binde to another daye then it mentioneth Analogically, and by resemblance & similitude: by this deuise may we binde Christians to Baptize Children only one the 9th. day, and to eate the Lords Supper only vpon the 15th. day of the month once a yeere; and say, we are bounde to thes dayes by the Lawes of Circumcision, and Pascheover, which did properly binde to the 8th. day, and to the 14th. day, but now they binde vs Analogically to the 9th. and 15th. dayes: 2. This

The Lords day, is not Sabbath day,

deuise is matchlesse, for of all the other 9. Com: none doe binde to other things then thos mentioned in the Com: analogically and by similitude. nay in this 4th. Com: where we haue 3. things enioyned, 1. the tyme, the Sabbath. 2. Holinesse. 3. Rest: it bindes not analogically to Holinesse or Rest; but only to the day and tyme, as they saye: since all other partes and parcelles of the 10. Com: be expounded properly, why I hold this one particle only, the 7th. day, or the Sabbath day, be expounded improperly and analogically? Sure I am it is against the receiued rule in exposition of Scriptures, to giue an improper sense where a proper may be had.

Yet furthermore, others replye thus, the 4th. Com: enioyneth a Sabbath day, which signifies a Restinge day, now our Lords day is a Sabbath day, for so much as it is a restinge day, and so the 4th. Com: enioyneth it and is firme for it.

I answer. 1. by like reason you may thus expounde the name (Iesus) Heb: 4: 8. of Ihesus the Sauour of the world, which is meante of Iesus, which is Ioshua that saued the Israelites from the Canaanites: as if because Iesus signifies a Sauiour, therefore whersoever ye finde a man that was a Sauiour, you may thinke he was meante by the name Iesus, though the context shewes it is meante of an other Iesus. 2. True it is the word Sabbath signifieth a Reste; but Synecdochically
for

by Divine institution.

for that speciall Reste specified in the 4th. Com: to wite that Rest, which is on the 7th. day, not that on the 8th. daye; for the 7th. day is the Sabbath Exod: 20: 10. and this is the day that goes before the Lords day: furthermore the Restinge day in the 4th. Com: is such a restinge day as is distinguished from all other dayes in the weeke by his proper name (Sabbath day) which with the Jewes was neuer taken to be the Lords day, or first day of the weeke, no more then Saturday with vs can be mise vnderstode to be Sunedaye: wherfore to auoide this shifte, it were to be wished that the Hebrew name (Sabbath) were translated into an English name, as nere as might be, though by a circumlocution, rendring day for day and call it (Saturday-Reste.) Remember Saturday-reste, to Keepe it holy &c. Exod: 20: 8. And thus the simplest cold not mistake which is the day the Lord meante in his 4th. Com: Thus you see the 4th. Com: cannot be vnderstode to enforce the Sanctification of the Lords day.

2. A second Text produced is Rev: 1: 10. I was rauished in the Spirit one the Lords day &c. Hence it is thus argued; this day is called the Lords day, as the last Supper of Christ is called the Lords Supper, now as Christ did substitute the last Supper in roome of the Passeouer, so he

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substituted the Lords day in roome of the Sabbath.

I answere 1. it doth not followe it must be called the Lords day, in the same sence as Christs Supper is called the Lords Supper, for, it may be called the Lords day 1. in reference to God the Creator, meaninge there by the Lords Sabbath of the 7th. day, since thes Sabbathes were caled the Lords dayes, as the lords Holy day Isa: 58:13. now if the Sabbath be the Lords holy day, then is it, the Lords day. 2. In reference to God the Redeemer, it might be called the Lords day, as the day is wherein Christ will come to Indgment Luk:17:24,30. that is a day wherein Christ will shewe himselfe Maruailouse to the world, so did Christ in the day of his Incarnation, Passion, Resurrection and Ascention, in euery of thes he did a remarkable worke, and euery of thes might be called the Lords day, and which of them Iohn had respect vnto Scripture is altogether silent, and therfore can we not builde vpon infallible growndes herein, and we must not set vp Sabbathes, tyeinge mens consciences vpon probabilities and contingencies: furthermore, who wold argue from Luk:17:24. that because the day of Indgment is called Christs day, Therfore that day must then be kept for a Sabbath day? but admit S.Iohn meant the day of Christs Resurrection, that is a day wherein he
would

would declare himselfe mightely to be the Sonne of God, by the resurrection from the dead Rom: 1:4. What is this to a Sabbath, which men must celebrate? how doth it appeare Christ rose one this day, and called it the Lords day, with this intendement that men shold for euer after keepe it a Sabbath? shewe me an institution of a Sabbath day by Christs riseing one this day, or by S. Iohns calling it the Lords day: finally say it were a Sabbath day, how will it appeare in the Canon of Holy Scripture that the Lords day was in the Apostles dayes a weekly day, kept euery 7th. day as now it is? or rather an annuall day as Easter day is, for, properly Easter day is the Lords day. I answere further; there is not like reason of thes two, the Lords day: and the Lords Supper: for a day, and a Supper differ much, so as a day may be called the Lords in one sense, and a Supper, may be called the Lords, in an other sense.

I answere secondly, it will not follow that there must be the same reason and likenesse betwene the Lords day and the Sabbath, which was betwene the Lords Supper and the Passeouer; for the Passeouer was a branche of the Ceremoniall Law, and a Ceremony, and a type of Christ; and therefore to be abolisht at Christs comeing; But the Sabbath was a branch of the Morall Law, and a Morall, neither euer was it made a

type of Christ incarnate, & therefore neuer to be abolisht: Neither will it follow, that as the Lords Supper stood in relation to the Pascheouer, so must the Lords day be to the Sabbath; for, the Pascheouer was to be eaten but once a yeere, but Lords Supper often in a yeere, here is dissimilitude, and being applied it would argue thus. So the Sabbath was celebrated often in a yeere, but the Lords day must be seldome as once in a yeere. Surely such inferences will not please them: or to consider of it in Similitude; The Pascheouer was eaten but once in a yeere, The Lords Supper was eaten, and is many times in a yeere; so the Sabbath, it was celebrated once in a weeke, therefore the Lords day must be celebrated many times in a weeke: so by this the Lords day must be kept oftener than once in a weeke. But what doe I ansvvering to this Text as if they put any great force of proving in it, since that Mr. Perkins in his Cases of Conscience Chapter 16. doth ingenuously confesse, that the argument drawne out of this Text, is but a supposed probable argument, and hath no more but a likelihoode to prooue? Whereas in matters of such vveight as is this of establishing a Sabbath, vve ought bring argumentes necessarily and demonstratiuily prooueing; and not contingencies, and specially since the raising vp this new Sabbath, vvhich hath no Com: for it, from Christ
or his

or his Apostles, makes vvaie for the throweing
dovvne the ould Sabbath, which stands by an ex-
presse Com: from God. Let vs bevvare therfore
of matcheing probable humane reasons, yvith an
infallible diuine precept: yea doe vve not leane
more to our humane reasons in this pointe, then
to Gods expresse 4th. Com?

There be also vvho from this text Reu: 1: 10.
vvould argue thus: because Iohn receiued a Reue-
lation one this day, therfore this day must be a
Sabbath. here to I ansvvere, I cannot see the
least reason of such collections. vvas God vvonte
to geue Reuelations only vpon Sabbath dayes?
let this be prooued or else nothing is sayde: see
Ezek. 1. 1. 2. Ezekiel had a vision from God one
the 5th. day of the month; must this therfore be
a Sabbath day?

3. A third Text is Psal. 118. 24. This is the
day vvwhich the Lord hath made, or (Sanctified) as
they would reade it: This day say some is a type
of Christs day of resurrection one first day of
the vveeke, ergo God made it, or Sanctified it, to
be a Sabbath.

I ansvyer 1. be it reade as they vvould, (Sancti-
fied) I demaunde to vvhat end it vvas Sanctified
and sett aparte, for the people to keepe it holy
and a Sabbath? or rather as for Dauid to attaine
the Crovvne in, so for Christ to rise in from
death

death to life ? now that God Sanctified the first day of the weeke for Christ to rise on, I deny not, nor doe I refuse to reioyce there on and be thankfull to God for so greate a worke, euen euery day in the weeke, and yeere, or more solemnely once in a yeere as at Easter, or after if the Church see it expedient. But that this Text doth prophecy of this day for euer to be kept for our sole Sabbath, in a Rest all day long, and in holy duties euery 7th. day, this I denye, since this Text saith not this day was Sanctified for men, but it was Sanctified for Christ: yea we may reioyce and be glad in it annually as the Iewes were in their annuall dayes of purim, Ester. 9. 26. 27. and yet not keepe it in a stricte Rest all day long as on a Sabbath.

I answer secondly, by (day) in the Psalme is not necessarily vnderstood a shorte ordinary day of 12. or 24. howres, but rather a long space of tyme, as all the tyme after Dauid came to the Crowne; and so it may be applied to type out the whole tyme of Christ vpon the earth ruleing as King in the Kingdom of his Church, thus Abraham sawe Christs day Ioh. 8. 56. thus tis called the day of Saluation 2. Cor. 6. 2. If then by day here be meante the day of grace, or the tyme of Christs abode one the earth, then heer is no footing for a Sabbath day of 12. or 24. howres long.

4. A 4th. Text they produce is Act. 2. 1. 14. where Peter preached one Pentecost, which is one our white Sunday, and administred the Sacramentes of Baptisme and the Lords Supper after he had converted 3000. soules, wherefore this must nedes be a Sabbath day, because in it were performed the workes of a Sabbath &c.

Here to I answere, 1. That Peters actions are no diuine institutions, vnlesse backt by some precept, now nor Christ nor his Apostles gaue any precept for performance of thes duties one this day.

2. Peters sermone was extraordinary, for it was vpon the extraordinary comeing downe of the Holy Ghost then; and to remoue away the false slander of drunkenesse v. 13. and it was occasioned by the greate concourse of people extraordinarily met and assembled, not to heare a sermone, but to heare the Apostles myraculously speake straunge tounge v. 6. now extraordinary things binde not to ordenary practise.

3. Preaching and administration of Sacraments be not proper duties of a Sabbath, but commone to any day of the weeke: Christ administred Lords Supper, one a Thursday night the night before he was Crucified: Phillip baptized the Eunuch one a trauaileing day, Act. 8. 38. 39. and for preaching, it was an euery dayes worke if occation serued, preach the word in season and
out

out of season, 2. Timoth. 4. 2. Christ preached to the Samaritane Ioh. 4. on a working day, for his Disciples were gone in to the citty to buye meate v. 8. He preached one the Mountaine Mat. 5. 1. and out of a shippe, at an other tyme Luk. 5. 1. 2. 3. which dayes were no Sabbaths, for on the Sabbaths Christ and the people mett in their Synagogues Luk. 4. 14. Paul preacht daily in the Temple, and from house to house, A&T. 5. 42. and daily in the schoole of Tyrannus A&T. 19. 9. Now vnles thes duties of preaching, and administration of the Sacraments, were so proper to the Sabbath, as they were vsed vpon no day else, how can thes duties be markes of a Sabbath? no no, nothing but a Commandement will establishe a Sabbath day: doe not we preache, reade Scriptures, praye, administer the Sacrament, and performe as many Sabbath duties on Christmas day when it falls on a weeke day, as we doe on any Sabbath day? and yet vvhoe vwill therfore gather, vve keepe that Christmas day for a Sabbath?

4. Note, Walæus vpon the 4th. Com: pag. 161. saith it is called in to question of some whither this day of Pentecost then fell vpon the Lords day or not. yea, he addeth that Pentecost may fall one any day of the weeke, it is not therfore so generally a granted truth with diuines, that Pentecost euer was vpon our Lords day, as vve hold,

d to hold, and keepe it.

5. If I may add mine ovrne opinion of the matter, I thinke Pentecost then when the Holy Ghost descended vpon the Apostles in cloven tounge: it was vpon our Saturday, which was the 7th. day Sabbath, not one our Sunday. That this may appeare, note that Pentecost by the Law Leuit. 23. 16. was to be vpon the 50th. day: and this accounte was to begin one the morrowe after the Sabbath, v. 15. by Sabbath here is not to be vnderstode the vweekly Sabbath, but the first Sabbath of the Passeeouer, thus the Septuagint τῇ ἑνδεκάτῃ τῆς πεντήτης τῶν σαββάτων; v. 11: for they had 2. Sabbathes at the Passeeouer, to vvit the first day of vnleauened bread, and the 7th. day v. 6. 7. 8. to the former of thos had the Septuagint relation, vvhen they said, In the morrov of the first of the Sabbathes: to this agreeth Aynsvvorth one Leuit: 23. 11. 15. allea-geing the Chaldy, and the Rabbines, so reading and vnderstanding it. So then vve must beginne our account vpon the morrov after the first Sabbath of the Passeeouer. novv that vve may knowv vvhat day this vvas on, see Leuit: 23. 5. 6. 7. the Passeeouer vvas on the 14th. day of the Month, & on the 15th. day of the month vvvhich vvas the very next day, vvas the first day of the Feast of vnleauened breade, vvvhich 15th. day vvas the first Sabbath also, novv then the
morrov

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morrow after this first Sabbath it vvas vpon the 16th. day of the month, and this 16th. day must be the begining af our accounte; Novv to apply this, for so much as Christ suffred on good friday, and eate the Passeouer on the day before at euening, hence it follovveth that Christ eate the Passeouer vpon Thursday, and it vvas the 14th. day of the month, and friday vvherein he suffred vvas the 15th. day of the month, and the first Sabbath of the Passeouer, so as Saturday was the 16th. day of the month, and the morrow after the Sabbath, and so the first day of our accounte to 50. dayes, or to Pentecost. To proceed, if Saturday be the first day of the 50. then vpon a Saturday againe will fall the 50th. day: to make this appeare, counte from Saturday, taking it for one day, 7. vveekes compleate Leuit. 23. 15. and there you haue 49. dayes, the 49th. day falling vpon a friday, here vn to ad the next day vvhich is Saturday, and the morrov after the 7th. Sabbath or vveeke v. 16. and so you haue 50. dayes, and also you see that the 50th. day fell vpon the Saturday: To conclude, since Pentecost vvherein Peter preached Act. 2. 1. 14. vvas not one our Sunday but one our Saturday.

Hence it follovveth 1. that this Text Act. 2. 1. 14. maketh nothing for the prooving our Sunday or Lords day to be Sabbath day novv: 2. it follo-

followeth, that, if those actions of Peters preaching, converting 3000. and baptizing them on that day, were a sufficient prooffe that the day wherein they were done, was a Sabbath day, and so ought to this day to be, Then was Saturday at that tyme the Sabbath day, and so ought to this day to be; because one Saturday those actions were performed: But that those actions of Peters preaching, Baptizing and the rest, are a sufficient argument and prooffe, that the day where one they were done, was and is a Sabbath, themselves confesse it: Ergo Saturday was then and ought now to be the Sabbath day. So you see their owne argument makes strongly against them, and for mee, for the Saturday Sabbath.

5. A 5th Text they produce is Act. 20. 7. where the Disciples being come together to breake bread, on the first day of the weeke, Paul preached vnto them: now by the phrase of breaking bread is commonly meante the Lords Supper, so here againe they argue as before, this must be a Sabbath, because Sabbath duties were performed in it.

I answered, 1. by refering you to those things in the answer to the Text last about Act. 2. 14. which at first sight doe after themselves in answer to this place, as they did to that, the argument being the same,

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I answered

I answere secondly, though Paules preaching doth bind vs to preache also, yet doth not the tyme wherein he preached bind vs to preach at the same tyme and day weekly, for then were we bounde to preache euery Lords day till mid night, for so did Paul here, so that the day and tyme here (which is our very question) doth not bind vs.

3. Paules preaching now at Troas was extraordinary 1. in that he preached till mid night, 2. in as much as he was to departe away from them the next day, neuer to see their faces againe v. 38. he could doe no lesse, then giue them a sermone one such an ocation, had it bene one any day of the weeke.

4. This preaching of Pauls at this tyme can make nothing for the Lords day, for this sermon was only in the night not in the day tyme: This appeareth by the tyme of celebration of the Lords Supper, which in dayes of Christ and his Apostles was at Euening, at Supper tyme, for then our Sauour celebrated it first Mark. 14. 17. and it was in vse so still in Pauls tyme 1 Cor. 11. 21. now the Text saith, The Disciples being come together, one the first day of the weeke, to breake bread, or to receiue the Lords Supper; now the end of their coming, which was to receiue the Lords Supper declares plainly what tyme of the day they assembled in, to wite in
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the Euening, at Supper tyme, to eate the Lords Supper: there is no culler therfore to thinke they mett in the morneing about breakefast tyme (for then he gines the publike duties of the Sabbath) to goe to Supper: and it addes a little light to the tyme of their meteing, to consider of the place where they mett, that is in an upper chamber as tis in our Englishe Bibles *v. 8.* but Originall faith (in a supping chamber, *ἡ τῆς ὑψιῶς*, in *cænaculo*) so tis more then manifest, they came but to Supper: Now the disciples being assembled to that ende to receive the Lords Supper, Paul tooke occasion of this present meteing after, (and I knowve not how long after) they vvere mett, to preache vnto them, and after he had begune once then he held on his preaching till midnight, but at vwhat hovyre of the night or Eueninge Paul begun his Sermon, or how long after they vvere mett, I can not finde: Tis true the disciples mett one the first day of the weeke, but it might be and it vvas most likely they mett a little afore shutting in of the day, like as a man may be said to paye and discharge his bonde due one the 7th day of Iune, though he bringe his mony but one quarter of an hovyre before Sune sett: But here it must be remembered that tis their part to proue, Paul began his Sermon in the morneinge, vvhoe say Paul kept this day, a Sabbath daye, by preaching in

it: yea moreouer they must proue that the disciples here at Troas did refraine all servile labour and the ordinary vvorkes of theire caleinge all this first day of the vveeke, or Lords day, from morneinge to the end of this day, if they vvill prove this day kept as a Sabbath: for to refraine all workes, and Rest, is a branch of the 4th. Com: and one parte of a Sabbath dayes dutie, but how they can prove this oute this text passeth myn vnderstanding.

5. I deny that Paul preacht now at this tyme in conscience of the 4th. Com: and this they must proue, or else they say nothing; might not Paul preach at this extraordinary tyme in conscience of that Com: 2.Tim.4.2. preache the word in season, and out of season? surely this text was warrant sufficient for Paul to take all occasions of preaching the word euery day or night, Sabbath day or other dayes: finally, how will it be proued that Paul kept this Lords day here for a Sabbath day by his preaching, since that preachinge it is an euery dayes worke, as hath bene showane afore? can it be proved that Pauls intent and purpose in preaching was to celebrate thereby that day for a Sabbath? this must be proved.

6 A 6th. Text produced is 1, Cor. 16. 2. vpon the first day of the weeke, let euery one of you
put

put aside by himselfe &c. here say they vvas a constant weekly collection for the poore; now collections vsed to be after the word preached and Sacramentes administred, all which were done one the Sabbath day, as appeares in the histories of the Church, ergo this first day of the weeke, was a Sabbath.

I answere 1. indeed our oulde translatiō gaue some waye to vs to thinke this collection was weekly, when it reade the text thus: Euery first day of the weeke, let euery one of you put aside &c. but our newe Translatores haue well amended it and doe reade it thus: vpō the first day of the weeke &c. as of a single action once to be done onely: and this further appeares to be true by those words in latter ende of v. 2. that so there be no gatheringe when I come; so as Paul wold haue this collection cease when he came emongst them, but had it bene weekly, Paul wold rather haue had it reuiued a freshe at his presence, whoe was a furtherer of all holy performances: This collection therefore was extraordinary, & tyeth vs not to ordenary practise, for if it did, then were we bound euery Lords day in euery Congregation to gather for the poore, as a Sabbath dayes dutie. 2. This collection was extraordinary, in that it was not for their owne poore at Corinthe, but for the poore of other Churches, and therfore this mony collected was to be sente

away vp to Ierusalem, as ye haue it, v. 3. much like as vve in England had a collection once for the Palatinate, but this vvas not euery vveeke though, but once onely, vpon the Lords day.

I ansvvere 2. vvhwhereas tis supposed here vvas an assembly and congregation at this collection, and they had the vvord preached, and Sacraments administred; the text saith the cleane contrary, *magis iuxta titulum* apud seipsum reponat, or, apud se seponat: Let euery one laye aside by himselfe: Paul spake not of giuing forth, as vnto collectores, but of laying vp by a mans selfe, singularly, as a man doth vvhen he is at home, and not as a man doth vvhen in an assembly he doth contribute vvith others into the common purse; tis one thing for a man to put mony by himselfe, and another to put mony from himselfe, as to others the collectores; tis one thing for a man to put mony by himselfe, as alone, and another to put mony vvith others, as in companye: So then, here vvas no preaching, nor Sacraments administred, one this day, for so much as the text saith not, there vvas any assembly, but rather vvhat vvas done, vvas to be done at euery mans home, by himselfe alone.

I ansvvere 3. by taking avvay the foundation of all their hopes in this texte, vvhwhereas they suppose here vvas a collection to be made, on this first day of the vveeke, by Pauls appointment,

ment, herein they are deceiued, for Paul spake not to them of any present collection, but onely of a preparation for a collection afterwards to be made; Thus stands the case, Paul had vnder-taken to releue the poore saintes at Ierusalem Galat. 2. 10. Ro. 15. 25. Therefore before he was to goe vp to Ierusalem, he sent this first Epistle to the Corinthians, emongst other things to ordaine a day to the as the first day of the weeke, that there on they might be thinke themselves how God had prospered them in their estate and accordingly to lay aside by themselves what almes God moued them vnto, vntill Paul should send collectores to gather them; now to the ende there might be no gathering when Paul himselfe was comne, but that the mony which euery one had laide aparte by himselfe, might be ready collected together, therefore Paul 2. Cor. 9. 5. sent the brethren afore him that they might gather vp the mony, or senish their beneuolence *προμνηστεύουσιν*, or make vp before hand their bounty, whereof they had notice, or knowledg giuen before, as in 1. Cor. 16. 2. So that though the preparation for the collection vvas on the first day of the weeke, yet the collection it selfe vvas to be made afterwards, by them which Paul sente to that ende, but vpo what day no man knoweth, and if the day of the collection be vnknoovne, how can it be said here that this collection vvas vpon

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vpon the first day of the weeke ? If any shall demaunde which first day, of the weeke the Church vvas to lay aside their almes one, because there were many first dayes of the weeke in a yeere; I answere since I finde it not differenced from others in the text, I therefore thinke it must be vnderstoode of the first Lords day, or first first day of the vweek, vvhich came next after the Corinthians receiued this Epistle, like as if I say to a frend, come to my house one Saturday, it is to be vnderstoode of the next Saturday, first cominge after my invitation of him.

7 A 7th. and last text produced, is Ioh. 20. 19. 26. where Christs frequent apparitiones to his disciples vpon the Lords day, is made an argument to proue it a Sabbath daye; but by what authority or rule of just consequēce Christs apparitions must constitute a Sabbath day, nor can I conceiue, nor euer haue I heard, nor doe I thinke euer shall heare,

I answere 2. whereas the frequency and constancy of Christs apparitions one the Lords day is so much vrged, I wold faine see where Christ appeared one the Lords day euer aboue once onely and that in Ioh. 20. 19. as for his seconde apparition in v. 26. eight dayes after : vvhich is supposed to be the next Lords daye after his first apparition, it is quite other wise, for in the original

shall it goes thus, *et post quatuor dies*, and after eight dayes &c. now after 8. dayes could not be the same daye fennight, vpon the 8th. daye, but after the 8th. day, as on the 9th. or 10th. dayes after, and so this seconde apparition was not vpon the Lords daye: I grante there is a phrase Mark. 8.31. that Christ, after three dayes must rise againe; and yet it must be vnderstood thus, vpon the third he must rise againe: But herein we must knowe thus to reade it, is a departing from the naturall and proper sense of the words, which is not sufferable saue in a case of necessity, as to recõcile two textes of Scripture, or the like, as in this instance last propounded because other textes of Scripture say, Christ rose vpon the thirde day, 1. Cor. 15.4. and this text Mark. 8.31. saith after 3. dayes &c. therefore to recõcile these two, we vnderstand this latter text and the word after to be no more but vpon but now to apply this, is there the like necessity in Ioh. 20.26. to vnderstand by after vpon? is there any other text affirminge that vpon the 8th. day Christ appeared to Thomas and the Disciples? or is there any inconueniency or absurdity to take the words in their commõ & proper sense? if neither of these can be showane then the readinge which I vrge is sound and good.

I answere 3. if Christs apparition to his disciples could be an argument of a Sabbath day, Then

was a fishing day a Sabbath daye, see Ioh. 21. 1. 2. 3. for at this 3^d. tyme of Christs apparition his disciples went a fishing: yea, and why is not Holy Thursday, the day where on Christ ascended vp into heaven become a Sabbath too, since on that day also Christ appeared to his disciples? Act. 1. 3. Behold these are the textes which are urged so hard for the prouing the Lords day to be a Sabbath day by Gods apointment, & how insufficient they are for this purpose, let the Christian reader judge.

Before I passe on, here wold I answere an objection or two. 1. Say they, if none of these textes singly and alone can proue the pointe, yet put them altogether and they may, quæ non prolunt singula, multa iuvant.

Hereto I answere, I desire to see them yoked all to gather in on Syllogisme, that so I might see what better force they haue together, then they had single; add a hundreth ciphers together and the totall will be nothing but ciphers still, all of them cannot make a single vnitye; arguments doe not change their nature by multitude from that they were single: we esteeme not of arguments by number, but by weight: many probabilities can not make on infallibility.

2. Say they, if you must haue so strictly Scripture to proue euery thing, what shall become of Baptis-

Baptisme of Infantes, where is it said, you shall baptize infantes?

I answered 1. admit Baptisme of infants were not commanded, but merely at the pleasure of the Church, wold you therefore haue your Sabbath so too? because on thing hath no grownde must vve therefore take in an other? if this be good reasonning, why then not an other, and an other, and so a 100. more?

I answered 2. Baptisme of infantes hath sufficient ground in Gods word, or else tis indifferent and at the pleasure of the Church: if it hath good authority, why then shold not the Sabbath haue also as good and sufficient grounds? if baptisme of infantes be indifferent and so the Sabbath of the Lords day, be but indifferent too: why is the 4th. Com: vrged vpon it, and as a sin to profane it?

I answered 3. I haue greate cause to require stronger proofes for the Lords day to be a Sabbath, then for the baptizing of my infante whilst it is an infant, because the neglect of the Lords day is charged vpon me with the yiolatio of one of Gods tenne Comm: and so a man is made liable to the curse, for a sin of the first Table against God: but as for baptizing my infant in that estate, I neuer was pressed to it vpon the like groundes: yea further, I haue great cause to see, I haue expresse, and infallible arguments out

of Gods word for the keeping of an other day then God apointed in his morall Law or 4th. Com : least I partake of that brande of a wicked man prophecied of Daniel 7.25. in changing tymes, and the Law : now since it is a propriety of God to change tymes and seasons Dan. 2.21. had not I need be carefull there be no new day (as is the Lords day) set vp for a Sabbath, vnles it can be expresly infallibly & demonstratiuely proued to be of Gods owne doeing? least I say I be accessary to the sin of changeing Godes tymes, Dan. 7.25.

Thus haue I answered their textes of Scripture brought for the Lords daye to be a Sabbath, and the common objections; now let vs in next place examine their reasons whereby the Lords day is proued a Sabbath.

1 The first reason is drawne from the frequent and constant practise of Christ and of his Apostles celebration of the Lords day, the which is authority sufficient for justification of the Lords day to be a Sabbath:

I answere 1. admit Christ and his Apostles did preache on the Lords day, & thereby honour this day aboue any of the 6. working dayes, yet how doth it appeare they did this on this day to this very ende and purpose to sanctifye it for a Sab-

Sabbath daye, and in obedience to the 4th. Com? let these 2. things be proued, or else nothing is done.

I answere 2. as touching our Sauour Christ, vvhereas tis supposed he constantly kept the Lords day as a Sabbath: I deny it, let it be proued that euer Christ did sanctifye as a Sabbath any on Lords day: Nay is not the contrary manifest, that Christ trauailed a matter of 15. miles out and home vpon the very first Lords day that euer was, it beinge the most eminent Lords day of any euer after, because it was that very Lords day whereone he rose from the dead? see Luk. 24. 13. 33. Christ wēt with the 2. Disciples from Ierusalem to Emmaus v. 15. which is in accounte 7. miles and an halfe, counting 8. furlonges to a myle: & thence he returned to Ierusalem backe againe that night, which is 7. myles and an halfe more: now 15. myles is aboue a Sabbath dayes Iourney, since a Sabbath dayes Iourney is in esteeme, but about 2. myles Act. 1. 12. Neighther can it be proued, Christ went to Emmaus to preach and keepe Sabbath there, for 1. he went from the Congregation of his Disciples which he lefte behinde at Ierusalem, and we reade not of any assemblies of Disciples that were at Emmaus; now Christ beinge the pastor of his flocke, and the minister or preacher to his Disciples, can it be thought he vvold leaue them destitute of his

helpe to sanctify the first Christian Sabbath that euer the Church sawe? 2. how cold Christ keepe that day for a Sabbath since he was not in the Congregation, but in the field trauailing, from about noone (as is gatherable from circumstances of the texte) and so forwards all the remainder of that after noone; for he went alonge with the 2. Disciples, & they went not aboue a matter of 2. miles an howre, as is probable by the ordinary pace of trauailers, so then 15. miles spent them a matter of 7. howres: Had Christ imitated God in the creation (as is supposed) in setting vp a Sabbath day, then surely as God did rest on the 7th. day, and set vs his owne paterne: so would Christ haue rested all this Lords day after the worke of redemption, to haue bene an example to vs. what if Christ being risen from the dead cold now trauaile without paine? so cold God in the Creation create without paine, yet wold he leaue nothing to be created on the 7th. day, but rested on it, for vs to imitate him. and Adam in Innocency cold labor without paine, yet he must rest on the Sabbath daye, and what if Christ did open the Scriptures concerning himselfe v. 27. to the 2. Disciples as they went on their way together, must this therefore be a proper Sabbath dayes worke? as the Lord by Moles commanded (Deut. 6. 6. 7.) parentes, that they shold talke to their children of the Law of God as they walked
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by the way &c. on what day so euer; and as euery Godly minister now rideing on the way vpon a Saturday towards Market or fayer, will vpon occasion be talking to people that ride with him of heauenly and diuine things, so much rather wold our blessed Sauour be teaching, and vpon all occasions instructing the people vpon euery day; especially consideringe it was his office to teache, and therefore a daily taske to preach in season and out of season vpon all occasions, as we reade he did in the Gospell, and as we reade Act. 1.3. Christ was seene of his Apostles for 40. dayes after his resurrection, speaking to them of the things appertaining to the Kingdome of God. now what did Christ preache more to these 2. Disciples, on that Lords day, then he preached to his Apostles euery day after it for 40. dayes together? To add one thing more, be it, you make exceptions against Christs trauailing one the Lords day, what exceptions doe you finde against the 2. Disciples of Christ, with whome Christ trauailed? these trauailed one the Lords day, Christ himselfe not disallowing, but by his companying them justified them. they vvent from the Congregation of Disciples at Ierusalem where the Sabbath was kept, if any where, they went to a towne not to keepe Sabbath for it was neere night ere they got thither, and they but staid and supped and came backe againe; they

they cold not forthinke Christ vvould ouertake them in the way to preath to them, that so by Christs helpe they might sanctifye a Sabbath on the high waye.

Indeed I meet with one seely obiection here too, and that is that perhapes the newe Sabbath Sabbath of the Lords daye was not yet knowne, the Church being in hir infancy, & Christ being newly risen from the dead, things were not yet establis hed &c.

I answere, was it not knowne? vvwhose falt was that, was not Christ the Pastor and Doctour of his Church, vvhoee but hee shold haue taught it them? eighther you must taxe Christ for neglect to teach his Church the things pertayning to his Kingdome in the due tyme thereof; or else you must suppose Christ cold not conveniently come at his Disciples that morning tyme enough to teach them; or that the Disciples vvwere vncapable yet of such a mistery as is keeping of a Sabbath; or else (and this is the truth) that there never vvwas any such thing intended by Christ: now what cold hinder but Christ (had he so pleased,) might haue sent word to his disciples, by Mary Magdalene and the other Mary Matth. 28. 1. 9. whome he mett erly in the morning, and commanded them to keepe holy that day for a Sabbath in memory that he was now risen from the dead? furthermore, if this day Christ did not institute

stitute it for a Sabbath day, vvhither shall vve runne for an institution? vvhether euer after? was Christs Kingdome leste we knowe not for how long vwithout a Christian Sabbath? shall vve thinke Christ vvold haue the Lords day for a Sabbath, and neighbor leaue vs his Commandement for it any where, no nor so much as his practise for our imitation? belecue it that will for me: I conclude this point, you see Christs practise is so farre from helping, that it quite marres their case.

Now touching the constant practise of the Apostles alleadged: I deny it: I deny, that they constantly kept the Lords day, vvhere can it be shouwn that Peter euer preached twice in all his life; or Paul twice in all his life; or any other Apostle euer preacht twice on the Lords day? or let them put all the Apostles together, and vvhere is it fonde that amongst them all they euer at any tyme preached 2. Lords dayes immediately & successiuelly one next following the other together? if neither of these can be shewne, where then is the constancy of Apostles keeping the Lords day? and yet this their constant practise is a great and strong argument vsed to vphold the Lords day.

I deny 2. that any of the Apostles did euer preach on the Lords day so much as once: and because this vvill be a paradoxe, let vs brifely re-

member vvhhat I haue formerly giuen in answere to the texts brought to proue the Lords day to be the Sabbath day; as for Peters sermon Act. 2.14. it vvas not made vpon the Lords day, but vpon Saturday or on the Lords Sabbath day, as is proued: as for Pauls sermon Act. 20.7. this was in the night, not in the day; now I hold the night is no parte of the day, I say no parte of the Lords day, as shall be proued here after, in my exposition of the word Day in the 4th. Com: yea, if they began their Sabbaths at Eueninge, as is holden by many; from euen to euen ye shall celebrate your Sabbath Leuit. 23.32. then Paul preacht not on the first day of the vveeke, but on the second, because he began his sermon at Euening, after the Disciples vvere come together vpon the first day of the vveeke; or else Paul trauailed and set saile on the Lords day, if the Lords day began that euening when he began his sermon, for next morneing he went to shipe Act. 20.11.13. as for that text 1. Cor. 16.2. here is no mention of any preaching at all, onely it treates about a future collection &c. as for the text Ioh. 20.19. here is no mention neither of any Sermon made when Christ appeared to his Disciples; tis true the text saith they were assembled indeed, but wherefore? to heare a sermon? no such thing; but text saith, they were assembled together for feare of the Iewes, like as the

Lords.

Lords Prophets were in Caues in Obadiahs tyme
1. King 18. 4. to shrowde themselves from dan-
ger of persecutores, what other ende they had in
assembleing the Scripture is silent: lastly admit
here vvas a sermon, yet it vvas not vpon the
Lords day, for it vvas in the night following the
Lords day, now the night is not in Scripture ac-
count any parte of the day, as shall be showne:
as for the text Reuel. 1. 10. vvhether it is called
the Lords day by John, here is not the least men-
tion of any readeing or preaching at all, nay not
like there cold be any, since reuelations vsually
came to holy men vvhether they vvere solitary and
alone, not in assemblies vvhether preaching and
sermons be: thus I haue examined all the textes
vvherein is any shewe of sermons, and I finde
not in any of them that euer any of the Apostles
did so much as one single tyme preach any one
sermon vpon the Lords day, the vvhich if it be
true, as is most true, vvhether is any the least ground
from Apostles practise of keeping the Lords day
for a Sabbath, they must needes proue me false
in this point, or else the foundation being shaken
yea remoued, the building must fall: if Apostles
neither left precept for the Lords daye, no
nor their owne practise, vvhether can imagine it
shold be a Sabbath by Gods appointment?

I answer lastly, vvhether as they builde vpon
the practise of the Apostles preaching, so as on
vvhether

vvhhat day they preached constantly, that day must needs be a Sabbath, vvhhy then if this argument be a good one; Saturday, the Lords Sabbath, on the 7th. day, must needs be our Sabbath, for the Apostles after Christs resurrection did constantly preach vpon the Sabbath day, vvhich vvas the day before the Lords day, see for the truth hereof these textes Act. 13. 14. 42. 44. Act. 16. 13. Act. 17. 2. Act. 18. 4. the obiections that are made vsually against these textes shall be answered in a more convenient place hereafter.

2 A 2. reason is gathered out of Act. 1. 2. where tis said, that Christ after his resurrection whilst he vvas vpon the earth gaue commandement to his Apostles &c. now say they though it be not specified in particular vvhhat Com: he gaue them, yet it is gatherable what they were by the Apostles after practise, so that vvhhat they practised that Christ formerly commanded; now the Apostles practised the Lords day &c.

I answered 1. the Apostles were so farr from a practise of sanctification of the Lords daye, as it cannot be showne where any of them did euer twice in all their liues so much as preach on the Lords day, now a single action is no practise.

I answered 2. if Apostles practise was a good argument, that vvhhat they practised the same Christ gaue them commandement to practise, then

then is it euident the Lords Sabbath day : on the day before the Lords day , vvas commanded by Christ after his resurrection, to his Apostles to be kept for our Christian Sabbath day , and so Saturday Sabbath is establis hed by commandemēt from Christ: now that Apostles practised the Sabbath day constantly see the fore alleaged textes, Act. 13. 14, 42. 44. Act. 16. 13. Act. 17. 2. Act. 18. 4.

A 3. reason ; If Saturday Sabbath be abrogated, then Sunday Sabbath must be in force, &c. Or else, we Christians shold be vvorse then the Iewes, if vve shold haue no Sabbath, no day to rest our vvearied bodyes, nor to refresh our pretiousse soules in.

I answere 1. tis true, our case were farr worse then that of Gods auntient people the Iewes, vvchich is not to be thought, since God is more bountifull to vs then he vvas to them ; Neuerthelesse how great so euer the euill be (and sure it vv ere vvonderousse great) yet if it be proued once that the 7th. day Sabbath be abrogated, vve Christians are left in farr vvorse case then Iewes vv ere in, for vve are left destitute of any Sabbath, by Gods appointment, so as vve haue none vnles we of our selues doe set vp one: my reason, vvhy Saturday Sabbath, on the 7th. day being abrogate, vve haue thence no Sabbath at

all is, because there is not in all the newe nor
ould Testaments any commandement to set vp
any other Sabbath then that 7th. day from the
creation, no nor ought else that hath the force of
a commandement, as no practise of Christ nor
his Apostles, as haue beene showane afore nay we
haue Gods apointment to the contrary, that no
day of the 6. can be Sabbath day, for in the 6.
dayes vve may labour Exod, 20. 9. Sixe dayes
shalt thou labour, &c.

I answere 2. Be it that Saturday Sabbath being
abrogated, an other Sabbath must rise vp in its
roome, yet it followeth not that Sunday, or the
Lords day, on first day of the vveeke must ne-
cessarily be the new day, for there may be a Sab-
bath though none vpo the first day of the weeke,
if there be one kept vpon any of the 6. dayes,
Moneday, Tewfday, Wensday, or Thursday &c.

But hereto it vwill be said though the newe
Sabbath may be on any of the 6. dayes, yet we
ought to choose the first day of the weeke before
all others, because on it vve receiued a greater
a greater blessing then one any other of the 6.
dayes, since on that day our Lord Christ rose
from the dead, and therefore it is caled the Lords
day. I answere 1. be it so that in choosinge a day,
vve ought to take that day which hath neere re-
lation to the greatest blessing, yet vvold we imi-
tate God in instituting a Sabbath at Creation, we
shold

ſhold not ſet a parte for a Sabbath that very day
vwhereon vve receiued that bleſſing, or whereon
Chriſt performed it, but the day after it, ſo God
hauing finiſhed his vvorke of creation on the
6th. day, he then ſanctified the day after, the 7th.
day: & ſo it ſeemeth the belceuing Iewes learned
of God to ſet a parte the day after a deliueran-
ce, not the very day, ſee Eſter 9. 17. 18. vwhere
the Iewes that conquered their enemies on the
13th. day of the moneth, they reſted on the 14th.
day of the month, and kept it a day of feaſting
and ioye; and thoſe Iewes that conquered on the
13th. and 14th. dayes, they reſted on the 15th.
daye: But vve immitate neither God, nor
thoſe Godly Iewes, for vve reſt vpon the very
day where on we receiued that great bleſſing,
that is vpon the firſt day of the weeke, wherein
the Lord roſe; and we ſhold reſt rather on the ſe-
cond day of the vveeke, which is Moneday: I an-
ſwere 2. be it ſo, that the Lords day were to be
kept of vs aboue any other day, in memory of
the reſurrection of our Lord, yet it followeth not
that vve ſhold count and keepe euery firſt day
of the vveeke, and one day in 7. for a Sabbath,
for this were Iewiſh (as it is caled) and to imi-
tate God in the creation; but we Chriſtians haue
an other patterne, that is Chriſt the Lord and
Redemer to imitate, and that in reſpect of the
worke of Redemption: So as if we hold it beſt to
ſan-

sanctify the very day whereon Christ rose; why then must we sanctifye euery third day for our new Sabbath, and cale and counte euery third day since the first Lords day vvhwhereon Christ rose, The Lords day; let it fale vpon the first day of the weeke, or on the 2th. or 3th. or 4th. &c. one any day of the weeke: my reason is because the Scriptures telleth vs that our Lord Christ rose vpon the 3th. daye, as God rested on the 7th. day; so then Christ being crucified one good Friday, and riseing againe one our Suneday, it appeares he was but 3. dayes vpon the worke of redemption: Now if vve Christians must imitate Christ in the worke of redemption, as did the Iewes' God in the worke of creation, Then looke as God working 6. dayes and resting the 7th. the Iewes also wrought 6. dayes and rested the 7th. So as Christ was 3. dayes, or 3. partes of 3. dayes, in the worke of redemption, and rested from the same sufferings on the third day, In like manner shold we Christians in imitation of Christ worke 3. dayes, or 3. partes of three dayes, and rest on the third, keeping it for a Sabbath: So we shold not then keepe these we now call Lords dayes for our Sabbath but others, nor keepe a Sabbath once in 7. dayes, but ont once euery 3. dayes.

I answere now to the reason whereby they wold choose out the Lords day afore any other
of the

of the 6. dayes for a Sabbath, because on that day we receiued the Lord from the dead, the greatest worke and mercy that euer we receiued &c. here vnto I answere, if the greatest worke shall determine the day, which it shall be, Then in myn account as farr as yet I can see, 'good Friday shold be our new Sabbath day: for on that day Christ performed the greatest work of any other day; let vs therefore compare these 3. dayes vvorkes; on good Friday (not to mention the the particulares of his grieueousse passion) Christ vpon the crosse hanging there in our roomes, bare that most intollerable and insupportable wrath of God, which was due for the sins of all Gods elect, from beginning to the end of the world, vvhich wrath was so hote as caused him to vtter these words, My God, my God, why hast thou forsaken me? and then as hauing borne the vtmost of his fathers wrath for sins of his elect, he yeelded vp his Spirit with these words, It is finished, Ioh. 19. 30. as for the next day, the 2^d. day of his passion, our Saturday, and so also for the 3^d. day of his passion, our Sunday, vntill he rose, what cold he suffer? his soule vvvas in paradise, his body in the graue dead and senselesse: now judge vvhither of these 3. dayes had the greatest worke done in, in which of them but Friday was the greatest passion? or if you vvill compare Christs resurrection with his passion,

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I trust

I trust it vwill be fond a greater vvorke for his Deity to supporte the Humanity vpon the crosse, then to send his soule from heauen into his dead body in the graue to quicken and raise it vp.

But you will say on the 3^d. day Christ rose, with out which all the former had beene insufficient 1. Cor. 15. 14. if Christ be not risen our preaching, and your faith is in vaine &c. and Christ died for our sines, and rose againe for our justification, Rom. 4. 25. so that it is rather the day wherein all was perfectly finished, then the day wherein the greatest worke was done, that we shold keepe for our Sabbath: where to I answere 1. Christ vpon the crosse on good Friday said then, it is finished Ioh. 19. 30. secōdly, if you will stay for a day where in euery complement vvas fulfilled, then must you make your Sabbath on Ascensio day being Thursday: or rather you must tarry till the worlds end: till Christ hath conquered sines & death, 1. Cor. 15. 26. 56. if therefore by reasons we shall institute Sabbathes, it may be thought good Friday is the only day for our new Sabbath, or else to tarry till this worlds end.

4 A 4th. & maine reason of all is to this effect; If the Iewes kept a Sabbath in memory of Gods Creation, Then much more ought Christians keepe an other Sabbath in memory of Christs Redemption: and the common reason hereof is,
because

because the worke of Redemption is a greater worke then the worke of Creation.

I answered 1. the reason is not the same, and therefore it followeth not; for the Iewes they did not set vp a Sabbath on their owne heads, without a precept for their direction, only to commemorate the creation, if they had, it had beene no better then will worship, but they stayed for a Commandement from the God of the creation to command them a Sabbath by his 4th. Comm: and to tell them which day of the 7. to keepe; & it was Gods Commandement principally that set them one worke to keep a Sabbath; novv this which is the maine for the keeping of a Sabbath day, is left ont in their argument, as if Gods Comm: were but a by thing and not necessarily presupposed in euery Sabbath: wherefore let them put into their argument the main and principall thing mouing the Iewes to keepe the Sabbath, that is Gods 4th Com: and then I fault not their argument, as novv I doe, but I bide them proue likewise that we Christians haue such strong reasons to keep our Lords day a Sabbath, as Iewes had for their day, that is, I require to shew me where Christ or his Apostles left vs an expresse Commandement to sanctify the Lords day, as God did to the Iewes to sanctify the 7th. day, and then I say indeed, If the Iewes kept the 7th. day, vve Christians ought keep the 8th. day. Or thus

I answere (which comes still to the same) they misse of the marke and conclude another thing then is in question. This question, in order of nature must first be proued, that God instituted the Lords day a Sabbath and then in the 2^d. place this question, That we Christians be bounde to keep this new Sabbath, like as the Iewes were bound to keepe the ould Sabbath: but they begge the question, by prouing an other questiō, which takes the true question as graunted them, which is denied them.

I answere 2. to the reason, vvhre on they builde so firmly, to wit that the Redemption is a greater worke, then that of Creation: since the weight of all this discourse well nigh layes vpon this comparison it had need proue very strong indeed, else all comes tumbling downe: that we may the better compare these, vve vviil consider of the greatnesse of these workes, 1. in regard of the extent and universality: 2. in regard of honorablenesse: for the former, the worke of God in creation must needs be greater for extension, then the worke of redemption by Christ; for God created all things visible & invisible, things in heauen and in earth, yea the heauens and the earth, the whole vworld and all that is therein, But Christ redeemed none of all these Creatures sauing man, and of men not the greater multitude, but onely his elect, an hādfull a fewe: 2. for
the

the noblenesse of these workes, consider of them,
1. as touching men, 2. as concerning angells: for
the former, God in creation made man righteous
Eccles. 7. 31. and after the image of God, in
knowledge, in righteousnes, and in true Holines
Col. 3. 10. Eph. 4. 24. in the vvhich perfect and
blissefull estate he stood for the tyme, yeelding
perfect obedience: But Christ doth not set his
members vvhom he hath redeemed in so glo-
riouse a state, for we know but in parte 1. Cor.
13. 9 and when we would doe good, euill is pre-
sent with vs, so as the good we would, we doe not
Rom. 8. 15. 21. for the latter as touching An-
gells; amongst men we esteeme the more ho-
norable workes that be exercised about the more
honorable obiectes, therefore we count better of a
goold smith then of a black smith, for ten workes
vpon goold the other but one Irone: we count
more worthy a King that rules ouer subiectes,
then of a master that rules but seruants: if now
we may apply this, is it not a more honourable
worke for God to create Angells, then for Christ
to redeeme men? by so much as the nature and
dignity of Angells excelleth the nature of man?
by this said, may not a man doubt if the worke
of redemption be greater then that of creation?
and if it be a doubtfull matter, how dare they
lay so weightie a building on it? I answered 2. by
demanding to whom the work of redemption

is greater then the worke of creation? if it be greater the answere vwill be to the elect and to the redeemed it is greater: vvell be it so, but what is this to our question, which is generall of all Christians that liue vvith in the pale of the Church, affirming that if Iewes, that is, all Iewes kept a Sabbath for the creation, then ought Christians, that is all men vvith in the pale of the Church, keep a Sabbath for redemption: so the question being generall of all men vvith in the Church, you bring a reason to enforce all these men, to keepe a new Sabbath, which reason is proper to some of these men only: as if you wold thus argue all men are bound to keep the Lords day for a Sabbath, because the Lord died for some of these men: this arguing is much like absurde to this; If the Iewes vnder King Ahasuerus h Ester 9. 17. did solemnize a day euery yeere with feasting and ioye, in memory of their deliuerance from Hamans conspiracy, Then so ought Christians, both English, French, Dutchmen and Spanyardes &c. that is all Christians solemnize a day euery yeere with like feasting and ioye, in memory of our deliuerance from Spanyardes in the yeare 88. or from Papistes powder treason on 5th. Nouember: and here to may be added a like reason, as that our deliuerance in 88. or on 5th. of Nouember, vvas as great as that of the Iewes from Haman: now vvho doth not see the
 vanity

vanity of this kinde of arguing? yet just thus doe they argue to set vp the Lords day for a Sabbath: as here tis argued from a particular deliuerance of some Christians, as English men, to all Christians: as French, Dutch, and Spanyards, vvhoee had no share in that deliuerance of 88. and 5th of Nouember; just so doe they argue, from a particular deliuerance of some Christians as Gods elect, vnto all Christians both elect and reprobate, beleeuers and vnbeleeuers: what reason is it that such as haue no parte in Christ as a Redeemer, shold weekly celebrate on whole day, neglecting their proffit and callings, in memory of Christ the Redeemer? of right therfore only such a day shold be a Sabbath as bindes all and euery man, one as well as an other; and such is the 7th day Sabbath, in memory of the creation, for in the creation we all, beleeuers and vnbeleeuers haue our share, not so in the redemption. I conclude therfore, that though the worke of redemption be greater then the worke of creation, and therfore doth require a Sabbath, as well as the creation, yet doth it not require so generall & universall a Sabbath as did the work of creation; all men are not bounde to the one, as they are to the other: Nor can I conceiue how any more men shold be bound to keep this Sabbath, by this reason, then only a fewe which doe actually beleeue in Christ, an handfull of
men

48 *The Lords day, is not Sabbath day,*
men onely.

I find this 4th. reason by others framed thus; If God in memory of creation instituted a Sabbath. Then so did Christ in memory of redemption institute a Sabbath: the reason is, because redemption is as great a worke as vvas creation.

I answered 1. to the reason, by demanding whether in Christs account, or in our account, they meane redemption is as great a worke as creation? if they say in our account: I answered what is that to Christ and his account, Gods thoughtes are not like mans thoughtes; and since tis said Christ instituted the Sabbath; the reason mouing mouing so to doe, must be a reason to him, though not to vs: if they say, In Christs account: I desire to see how they know Christs minde in this matter so vvell, since I thinke it can not be proued in Scripture that euer Christ compared the cteation and redemption together, or gaue his iudgement of the point.

I answered 2. to the argument; by denying the consequence: my reason of the inconsequence is for that creation and redemption be workes not of the same but of a farr different kinde, and therfore cannot produce one & the same effect; creation vvas an action of Gods, redemption was a passion of Christs, now can vvorkes so farre distant,

distant, as is action from passion produce both Sabbathes of the same kinde? for we rest from labor in both; performe a like holy duties in both; in obedience to one and the same 4th Com: (as they should) for both; on a 7th day for both; & in name a like, called Sabbathes both: I should say lesse against it, were our Lords day Sabbath as farr different from Saturday Sabbath, as is action from passion: or, if our new Sabbath did should correspondency to Christs rest, as did the old Sabbath to Gods rest, but there is wonderous dissimilitude, for the Iewes imitated God in ceasing from their workes of the 6. dayes, as God did from his; But how can we Christians cease vpon the Lords day from suffering afflictions as Christ did on the day he rose? oh such a Sabbath I would you could finde out indeed: and such a Sabbath only would follow by good consequence.

2. there was not like reason, that Christ should make a Sabbath at his resurrection, as there was for God to make one at the creation; for, The Sabbath was made for man, Mark. 2. 27. and at creation God found none for man vntill he made one for him; but Christ when he rose, he founde a Sabbath of old established in the Church for mans necessities, & therefore needed not make one. I answered 3. God, and Christ were not naturall agentes such as must euer produce the same effectes, but they are voluntary and

50 *The Lords day, is not Sabbath day,*

most free Agentes, so as they either of the produce effectes at their pleasure by Counsaile, so as they be not tyed euer to produce the same effectes the one as doth the other: that this is so, will appeare euen in these pointes in question, it pleased God to create the vworld by action, but it pleased Christ to redeeme the vworld by passion: 2. it pleased the Father to be 6. dayes in creation, but it pleased the Sonne to be but 3. dayes in redemption: 3. it pleased the Father to rest on the Sabbath day: but it pleased the Sonne not to rest on the Lords day, but to trauaile 15. miles to Emmaus and backe againe. 4. it pleased God to leaue a commandement in wrighting to posterity to keepe the Sabbath day; but it pleased not our Sauour Christ to leaue any commandement for the keeping the Lords day. if therfore God & Christ be so varieuse in their actions, how will it follow, that if God kept a Sabbath, or instituted one in creation, then Christ must necessarily institute an other like Sabbath at redemption?

5 A 5th reason, seemes to ground on the 4th. Com: thus; The 4th Comm: enioynes a 7th day for the Sabbath, now our Lords day is a 7th day, for we keepe it euer 7th day for a Sabbath.

I answer 1. the 4th Comm: enioyneth such a 7th day for a Sabbath, as is and vvas amongst the Jewes called by his proper name, the Sabbath day

day also, now our Lords day vvas called vvith
them eighther the first day of the vveeke, or the
first day after the Sabbath, so it can not be that
7th day there meante. 2. if we call our Lords
day the 7th day: vve departe from all churches,
vvhich call it the 8th day, or the first day of the
vveeke, as doe all the 4. Euangelistes in the Go-
spell: 3. if you call the Lords day a 7th day. I
pray, vvhere or at what day vvill you begin to
reckone for your first day of the 7? you must be-
gine at some renowmed day, as at the first day of
vvorlds creation: or at the first day of the worlds
redemption, tis groundlesse to set any other be-
ginning; now Sunday is the common reputed
day for the first day of the vvorlds creation; and
the 7th from it is Saturday the Lords Sabbath
day: but if you refuse this beginning, and vvill
fetche a first from the redemption, then good
Friday vvhereon Christ suffred must be the first
day of your 7: and then Thursday will be your
7th day, and so your Sabbath day: or else Sunday
vvhereon Christ rose, must be your first day, and
then Saturday, the Jewes Sabbath day vvill be
your 7th day and new Sabbath day now behold
though you seeme to stande to a 7th day for
your Sabbath, yet you cannot any approued vvay
make the Lords day a 7th day: vnles, you take
Mooneday for your first day of the weeke, which
no approued Authores doe, and vvhich compu-

tation is not Diuine in ould or new Testaments, but is merely humane and deuised. and by like reason if you groundlesly begine at Mooneday, may not vve begine at Tewiday, or Wensday, or Thursday, &c. and so skippe ouer as many dayes as vve please, so as no man shall know vwhere or vvhen to begine, nor vvhat day shall be his 7th day for a Sabbath? & if we may skippe ouer as many dayes as we please before vve take one for our first day: may vve not skipp ouer as vvell 7. dayes as one day? and if vve may skipp ouer 7. dayes: why not 700. or 7000 dayes? and so, many vveekes, yea yceres may be vvithout any Sabbath.

6 A 6th & last reason they fetcht from practise of the primitiue Churches; for the Historyes of the Church say they relate that they kept the Lords day for a Sabbath constantly.

I answere 1. I finde the contrary, and that alledged too by M. Perkins. vpon the 4th Com: vvho thus speakes? The Sabbath (meaning it the Lords day) was neglected of those Churches vvich succeded the Apostles, vntill afterwards it vvas establisht by Christian Emperoures: & this he proues to be so by alleaging his author for it, Leo: and Anton. Edict. of holy dayes. now if Mr. Perkins vvho vvvas so well seene in history of our churches vvoul. I affirme this, and t

too whē he pleaded vwhat he could for our new Sabbath, then surely in his judgement, it was a cleere case that the primitiue churches kept not our Lords day euer, or constantly. 2. Ignarius, vwhere he exhorted to keepe the Lords day: there he exhorted to keepe the Sabbath day too. now it is not likly both these dayes were kept for Sabbathes, but that one only, and that was the Sabbath day, as is gatherable, in that Ignatius, calles the Lords day the Queene and Princeesse of all dayes, vwhere he left out a higher place for the Sabbath day, as the Kings & Prince of all dayes. it is likly therfore that our Lords day was kept as we keepe an holy day with vs: & vwhen those Christian Emperoures did establishe by Lawes our Lords day to be solemnized, at which tymes it flourished most: yet euen then they kept it not as a Sabbath day, but as we keepe an Holy day. for Constantin the Emperour, & most religiousc patrone of our Lords day, as is vuell knowne in his Edicte for the celebrating of the Lords day; yet therein gaue liberty for men to doe vworkes of Husbandry on the Lords day. now ploughing and sowing, and reaping, and the like worke of husbandry be quite against the very letter of the 4th Comm: and against and contrary to that rest from all seruile vworkes, in earing & in haruest, and at other tymes, enioyned in the Law for Sabbath day duties: can we thinke Constantin,

directed by his reuerēd Clergy would can giuen such liberty had they counted the Lords day for the Sabbath day, and to stand by the 4th Comm? finally, if vve should imitate the primitiue churches as touching dayes: vve should weekly keepe holy Friday vwhereon Christ suffered, as vuell as Sunday whereon Christ rose. for Constantin did by one and the same Law commande his whole Empire to sanctifye the Friday, and the Sunday, the day before the Iewes Sabbath, & the day after it, see Euseb. de vita Constant. lib. 4. cap. 18. and see Sozom. lib. 1. cap. 8. the Lords day, because of Christs resurrection, the Friday, because of Christs passion, as saith the text: and here againe it appeareth the primitiue church kept not the Lords day for their Sabbath, no more then they kept Friday for their Sabbath, but both of them as we keepe holy dayes.

Hauing answered all their reasons that I can finde or heare of, in next place let me passe my censure of reasons in generall. How feeble a thing our best and refined reason is euery man may know that vseth reason? S. Paul shall speake for vs, vve know but in parte: & we see through a glasse darkely, 1. Cor. 12. 9. 12. saith he. 2. let all our lerned Diuines speake, vvhoe not only in publique prayers to God confesse our blindnesse of minde; but moreouer, in their Sermons they dare

dare not deliuer a doctrine collected by reason out of their text, vnles they can soundly proue the same by some plaine text or other, as you see their constant and laudable practise is, and this they doe, least they should deliuer for doctrines mens preceptes, vvhcreby you see what an holy ielously they haue of their reason, that though in their priuate studies, they haue collected a doctrine by helps both of nature and artes with great diligence: yet dare they not trust to their reason vntill they finde God in his word to backe them. 3. let Logicians speake, vvho are the masters in reason; doe not they in their bookes of Logicke shew how many and sondry wayes reason is subiect to be corrupted by fallacies and Sophisticall arguments? all which testimonies of the dimenessse and weakenesse of our reason, teacheth vs thus much; that as it is too great boldnessse vvith God, and ouergreate confidence in our reason, by bare force of it to dispute against any thing which God hath set vp, as the 7th day Sabbath: So it is a matter of no lesse dispraise and presumption by only force of reason & consequence to innouate and set vp a new Sabbath. and yet for all this. doe I not exclude the vse of reason about the Holy Scriptures, so be it be but to finde out vvhat God saith in his vvord. I only exclude the vse of reason as by collections to add any thing to Gods vvord, wherfore I

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reiect all reasons and consequences touching innovation and bringing in a new Sabbath, vntlesse as diuines backe their doctrines in sermons by plaine textes: so these, doe backe euery collection and consequence by a cleere text of Scripture or at least, if I may be bould to grante so much, that euery collection and consequence be such as is necessarily and demonstratiuely true, so as it apparantly cannot but be true: Hence is that laudable vsage of our church, which though it permitteth Apocrypha Scriptures to be reade sometymes in our congregations: yet it permitteth them not to be vied and alleaged as a sole ground to establishe any doctrine of our church, and what I pray is our reason better then Apocrypha Scriptures, that wee should leane more to one then to other? vvere it meete, we should receiue doctrines into the church vvhich haue a binding power ouer the conscience, tying the whole man to obedience of them, vpon payne of damnation, vvhich are framed aud maintaineed only by force of our reason? wherfore to conclude let reasons be subseruient and handmaide to the Holy Scriptures, and euer follow them, neuer to goe before them, nor to goe vwithout them. and therfore since our Sauour Christ and his Apostles be auouched to be the founders of our new Sabbath: I pray in the first place shewe vs where euer Christ, or any of his Apostles gaue any

any commandement for it, or whereas you say collection for the poore, & preaching, be markes of a Sabbath; shew me your text of Scripture vvhere it is said that collections & preaching be proper & infallible markes of any Sabbath day. or which is yet lesse, let it be showne where euer they said or did any thing, which necessarily and infallibly doth giue vs notice, that it was but their minde, that euer after, the churches should euery weeke keepe the Lords day a Sabbath, in conscience of the 4th Com: and since God at creation gaue a commandement for that Sabbath, vvhy should we not thinke Christ would a giuen a commandement too for this Sabbath, if euer he had intended to haue had it kept as a Sabbath? vvould God giue a commandement for his Sabbath, and Christ leaue his Sabbath without a commandement, and to be collected by feeble reason? vvvas our Sauour so carefull to giue a commandement for the Lords Supper, to be done in remembrance of him; and did he forget thinke you to leaue a commandement for the Lords day, to be kept in remembrance of him? could it be possible, a matter of so great importance as is a Sabbath, and such a Sabbath as would make so much for his remembrance to the worlds ende, should be passed ouer in deepe silence, not only by Christ himselfe, but also by his succeeding Apostles, so as not only not to com-

mande it, but which yet is lesse not so much as mention it by the name of a Sabbath? whoe that considereth of this, would or could euer thinke that Christ did institute and appointe this Lords day for a Sabbath? vvas not these those considerations which made Calvin vpon Col. 2. 16. say, it is not vnlawfull to labour & worke on our Sabbathes? thus in effecte hee: was not this it also which moued zanchie vpon the 4th com: Thesis 1. to say, The Apostles left the Lords day at liberty; and that we are not bounde to keepe it for a Sabbath, by any bonde or tye of conscience: thus hee. To come yet nerer home, to our owne diuines; was it not hence that Perkins though a greate frend to the Lords day for Sabbath, as Walæus on the 4th com: quoteth him, thus Perkins ingenuously (saith he) confesseth, that as touching Christs institution, the argumentes he bringes for our Lords day, they be not necessary, but only probable ones &c. and see Perk: cases of conscience chapt. 16. vvhether the holy man durst not speake to the conscience peremptorily as of a thing for certaine true, but tremblingly as it were, repeateinge his doubtfull speeches, 3. or 4. tymes ouer, in 6. or 8. lines wrighting as 1. In all likely hooode, saith he: 2. as I take it &c. 3. now I suppose &c. 4. for in these pointes stil we must goe by likely hoodes &c. surely, had there beene any sufficient grounds for our new Sabbath

Sabbath, this holy man durst not haue concealed them, no nor would he haue spake so doubtfully, whoe in other pointes speakes peremptorily and confidently : and was it not hence that Doctour Prideaux in his worke vpon the Sabbath, saith, where is there the least mention of surrogation of the Lords day in roome of the Sabbath? pag. 140. Againe, where (saith he) amongst the Euangelists, or Apostles, is there any distinct institution of the Lords day? yea further, where is the texte whence you will necessarily proue it? what should I reckone vp particular men, is it not the doctrine of our church? very lately a booke came to my hands, printed at Oxford in the yeere 1621. written by M. Broad, touching the Sabbath, where on the margent pag. 2. thus he wrighteth; Christian people chose the first day of the weeke, and made it their Sabbath, saith the booke of Homilies: By the doctrine then of our church, saith M. Broad, the obseruation of the Lords day, is an Ecclesiasticall ordinance, and not an Apostolicall precept: & againe pag. 21. It is not by any expresse command from Christ or his Apostles, but by an ordinance of the church, as is the doctrine of many great diuines, and of our church in the booke of Homilies, that we sanctify the Lords day, rather then any other day of the weeke, thus wrighteth M. Broade of the Lords day, and of its institution, as being in.

60 *The Lords day, is not Sabbath day,*

the judgement of our owne church, not from God, nor from Christ, but from certaine Godly christian, and well disposed people.

One obiection remaineth to be remoued, which is, That the Church of God hath kept this Lords day for a Sabbath many hundreds of yeeres; and can it be thought Gods whole church should erre, and that so long?

I answere, tis true indeed, we ought to hould a reuerent regard of the tenentes of our Mother the church, so as not lightly nor rashely to receiue any opinions which blemishe hir practise: Neuerthelesse this we must know also, that the church whilst on earth is liable to miscariages through ignorance, for as much as God doth not reueale his whole truth to hir at once, but successiuely now on thing, and then another, as she is able to beare it, & as the tymes may permite, and as it seemes good to his Godly pleasure; doe we not see, daily light is brought into the church, and God reueales himselfe more and more? and what doth this argue, but what we cannot deny, that is, that before such light came, we were in darkenes and error, as touching those pointes? yea we must grante the church may & doth erre in some things vnles we will affirme that shee is growne to fulnesse of stature, and perfection in knowledge, so as nothing more can be added: I
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verily perswade my selfe these very cōcepts that the true Church of God cannot erre in any maine thing, is the very foundation of errour in those mindes where such conceipts rule: for vvho would be so idle to spend labour and tyme, to try all thinges: and with the Bereanes, to serch the Scriptures, if alredy our curch hath tryed all, and serched all to perfection, so as they haue no vvayes erred? more humble thoughts of our church doth better become vs: all that I aime at hereby is no more but this, that we alleage not the practise of our church as an infallible rule & touch stone of truth, but though a Paul preacht it, yet with these Bareanes Act. 17. 11. rather to serche the Scriptures then to rely vpon the Testimony of man.

Finally, that our church hath kept this Lords day so longe; and therfore the more strange it should be an errour: I answere, tis true the Lords day hath beene kept for about this 1200. yeeres; as nere as I can guesse from about the yeere 364. at which tyme the Laodicean counsaile enacted a Law for the abolishing the Sabbath day, and for the sole setting vp the Lords day: till then both dayes were in vse, saue that as hath beene showne the Lords day was sometymes omitted: since then, only the Lords day hath beene in request, and that is about a 1200. yeeres; but here it is to be noted, what church it is that princi-

pally hath erred all this tyme, you suppose our church, but that is not so; for our Church as the *vv*heate was couered in the chaffe of popery, much a doe to hould life and soule, and s^t he hath not had a visib^le face till now of later yeeres from about Luthers tyme, so that this error is to be imputed to the Romishe Church, and what wonder is it, if Roome hath a long tyme layne in an error? and doth not Roome whence by succession we had the Lords day, affirme they kept it but as a Tradition, whereof as they say, they had no ground in Gods word? To conclude, vpon the matter, it is not long that our church hath lyen in this error therefore; and that yet it is not reformed is no great wonder, if we consider what continued laboures & trauailes our church hath susteined to battaile against Roome in defending the ground of religion, which our forefathers gott, so as s^t he hath scarce had any leisure to bethinke hir selfe of getting more ground or of refining hir selfe yet further.

An other obiection, is that God hath blessed this Sabbath which we keepe, to the edifying of his Church, which is a signe God approues it: I answer Gods blessing is euer vpon holy exercises on any day, and therefore no signe of a Sabbath day. 2. Gods blessing is vpon the holy exercises in the day, not vpon the day. 3. if you may rea-
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son from Gods blessing of holy exercises, to his approbation of that day for a Sabbath, why may not some profane tradsmen, whose worke on the Sabbath day, and vse it like a working day, finding their workes to thriue and Gods blessing thereon, say God hath blessed this day to the encrease of my stoke, & this is a signe to me God approues this day for a working day.

Thus haue you seene all their textes of Scripture, together vvith their reasons to proue the Lords day the Sabbath day: as also their common obiections fully, as I trust, answered.

An exposition of the 4th Commandement.]

BEcause hereafter we shall haue occasion to vse these wordes, Morall and Ceremoniall: tis fit I shewe what I meane by them: By the word Morall, I vnderstand nothing else but such a thing as now pertaineth to manneres and our practise, as doth the Sabbath day: and I call the 7th day Sabbath, the Morall Sabbath, because it is a branch of the Morall Law: by Ceremoniall, I vnderstand such a thing as whilst it stoode had respect vnto Christ to be incarnate, and it is now no parte of manners or our practise, because abolished.

For so much as the 4th Comm: is the maïne ground

64 *An exposition of the 4th Comm.*

ground of our future discourse, I thinke it needfull therfore in the first place to stay a while vpon the exposition of it, or rather of some such things in it, as may make way for our future discourse.

First, as touching the substance of the Com: note, that as in a bonde you haue two essentiall things: thone, is the summe of mony to be paide; the other is the day when it is to be paide: and as in circumcision there was two things commanded, the one vvas the acte of circumcision; the other was the tyme and day when to be done that is, on the 8th day, Genes. 17. 12. and as in that other Sacrament the passeouer, two things were commanded: the one was the slaying and eating of the passeouer; the other, was the tyme and day when to be done, that is, on the 14th day of the month, Exod. 12. 6. 8. Iust so, in this 4th Com: God commandeth vs exprelly two things, as essentiall partes of his Com: the one is Holiness and Rest; the other is, the tyme when these ought to be performed, and that is in the Sabbath day, which is the 7th day: the former may be called the duties in the day, the latter, the dutie of the day: the duties in the day ye haue in these wordes; To keepe it holy, Exod. 20. 8. the other duty in these wordes; In it thou shalt not doe any worke, v. 10. the duty of the day, ye haue in these wordes; Remember the Sabbath day v. 8. the 7th day is the Sabbath, v. 10,

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The vse of this point serues for confutations:
Is it so that God in his 4th Com: straightly chargeth vs two things, that is the duties in the day, and the dutie of the day, or thus, the duties to be performed, and the tyme when they be to be performed? how is it then that so many say of the tyme of the 4th com: oh the tyme, that is but an accident, but a circumstance, God regards not circumstances so much, it is the substance of the duties to be performed in the tyme that God lookes at &c. and therefore you are but superstitious and vaine to stand so much vpon tyme: where to I answer 1. tyme may here be considered two wayes, 1. in relation to the duties of Holinesse and Rest: and so I grant the tyme is an adiuncte, wherein these duties were to be performed: 2. in relation to the commandement it selfe; considered as a thing commanded, together with Holines and Rest: and thus it is no adiuncte, but thus it is an essentiall part of the Com: the tyme being no lesse commanded then the duties of Holines and Rest. I answer 2. but admite that tyme, here were an accident or adiuncte to the Com: and that you esteeme of adiunctes as light and triuiale matters, little or nothing to be regard for their nature as in them selues, & in comparifon of things substantiall &c. I say, be it the tyme here were as mynte and annyle and commine, and the duties to be performed

med, as judgment, mercy, and fidelity, the weightie matters of the Law, Matt. 23. 23. yet what saith our Sauour, these therefore ought ye to haue done, and as for those others it matters not so much for them? nay saith he not the plaine contrary, These ought you to haue done, and not to haue left those others vndone? Had not God regarded tyme in his Com: what vse vvas there of the word Day, Remember the Sabbath Day? but if you say, though God regarded tyme in generall, yet God regarded not any particular tyme afore other; why then I say, did not the Lord content himselfe to haue once mentioned the word Day, but that he will tell vs which Day? thus, the 7th Day is the Sabbath: what and if the tyme be a small thing? yet if once it hath stamped vpon it a precept of the great God, these will make it obseruable I trust, since we hould it a sounde Maxime that our obedience ought to be universall, as well in the smalest as greatst things: the 10th Com: saith, Thou shalt not couet, thy neighbours house &c. no nor any thing that is his: why what lesse then a desire or coueting? what lesse then is contained in the words any thing? and yet I trust no man so voide of grace to say God regards not such smale trifles, and the like: as God commanded the tyme the 7th day here, so else where he commanded the tyme of circumcision, the 8th day: and the tyme of Pas-

seouer, the 14th. day, durst a faithfull Iewe dally with God, saying, it matters not so much for tyme though I circumsise one the 9th. or 10th. day, so be I doe the duty of circumcision? & though I kill the Passeouer one the 15th. or 16th. day of the Month, so longe as I performe the maine, which is the Killing of the Passeouer? & yet weedare dally with God, and say it matters not for the day and tyme of the Sabbath: when we haue a bonde to paye due vpon the 7th daye of May, we dare not so dally with men to say, oh if I carry the whole summe of mony all is well, it matters not so much for the tyme and daye; I know not how we shold dare to make more bould with God, then we dare with man; and yet we doe though; but beware of a forfeiture for non payment and performance at the tyme and day. Thus haue I showne that tyme in generall, is commanded and a branch of this Com: Nowv in second place I come to tyme in particular.

2. Secondly, note that the Lord God hath in this his Com: not lefte vs at liberty to choose our tymes for his worship and seruice, but that himselfe hath sett vs a speciall, & particular, yea a proper day and tyme, wherein to performe holy duties, as appeareth, 1, in that tis called the

Sabbath day : Remember the Sabbath day &c. where it is to be noted that this phrase Sabbath day was among the Iewes a proper name for one of their weeke dayes , namely for that weeke day, which is the last of the weeke, as Saturday is with vs , and it answeres to our Saturday , in so much as if we should translate the Hebrew words Sabbath day we should reade it Saturday. Remember Saturday , to keepe it holy &c. now that Sabbath day was a proper name of one of their weeke dayes is apparant to all , since they counted all the other 6. dayes of the weeke by the Sabbath day; thus, the 7th. and last day of the weeke they called Sabbath day : the first day of the veeke ; our Sunday , they called the first of the Sabbath : the second day of the weeke, our Moonday, they called the seconde of the Sabbath : our Tewsday, the thirde of the Sabbath &c. so as you see no day of the weeke was called Sabbath day , but this one only : I confesse the word Sabbath, signifieth a Rest ; but it also signifieth a proper name of the last day of their weeke. Secondly, if this be not enough to shew that God had sett aparte one certaine well knowne day afore any of the other 6. dayes for Holy duties. Then marke what the Lord saith further in this Com: The Seaventh day is the Sabbath &c. not the third day, not the 4th. day , not the first day of
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the weeke, but the 7th. day is the Sabbath: where to take hence all scruples aboute the order of the day, it hath pleased God for our certaine information to pointe directly and distinctly to the day which he wold haue kept, as by the finger, saying, The Seaventh day; Thouchinge which word of number Seaventh it is to be noted, that it is not a Cardinall number, but an Ordinnall, notifying which for order: the propertie whereof is to denote, 1. one, and one only: 2. it notes that indiuiduall particular one, which for order is the last of that number: for instance, The Thirde: it is not any of the three, as the second, nor the first; but it is the last of the three: so the fifthe, it is not the 4th. nor the second, but it is the last of the 5: so, the Seaventh day is the Sabbath; not the 6th. day, nor the third day, nor the first day of the weeke, but the last day of the weeke, the 7th. is the Sabbath: so againe you see the Lord hath culled out the last day of the 7. for his Sabbath, and hath not lefte it indefinitely and vndetermined: Furthermore, lest any should thinke the 7th. day may be separated from that day called the Sabbath day, as is vsually thought; therefore note 1. the Lord God hath ioyned them together in his Comm. The 7th. day is the Sabbath, see Levit: 23. 3. and Exod: 35. 2. Luk: 13. 14. not the 8th. nor the first; now what God hath ioyned let noe man put asunder. 2. Note,

that these two ; The 7th. day : and the Sabbath day : they be vsed in holy Scripture promiscuously, as both pointing at the same very day and tyme, see Genes. 2. 3. God blessed the 7th. day and hallowed it &c. the which Moses repeating againe Exod: 20. 11. saith, The Lord blessed the Sabbath day and hallowed it : so as a man may say, the 7th. day is the Sabbath day: and the Sabbath day is the 7th. day : take away one, and take away both ; graunte one and graunt both : they are like the names Iesus, and Christ: both which belonge to one person, our blessed Sauour: or like to the names, Lords day ; and first day of the weeke, both which belonge to our Sunday. Thirdly, the particularity of the tyme and day is apparantly pointed vnto in the reason of the 4th. Comm: which is fetcht from the day wherein God rested, thus, That day which I the Lord sanctified, the same day must thou sanctifie : But the 7th. day I the Lord sanctified: Therefore the 7th. day must thou sanctifie : now since tis absurde to thinke the premisses shold speake of one 7th. day, and the conclusion of some other 7th. day, therefore if vve can finde out what 7th. day it was God rested on, vve may by it know vwhat day vve must rest on ; now tis most apparant that God rested vpon the 7th. day from the creation, which was that day which immediatly followed the six
dayes

dayes of creation. So then are vve to keepe by virtue of the Com: the same particular seaventh day which next followeth Gods and our six dayes labour.

The vse of this pointe is 1. to discover the error of our tymes, which vwill apply this 4th. Com: to the 8th. day, or to the first day of the weeke, which is appropriated to the seaventh day of the weeke by God the Lavvgiuer: or will applie it to the Lords day, which is the day after the Sabbath, vwhen the Com: is appropriate to the Sabbath day, vvhich is the day before the Lords day.

Vse 2. is for refutation of those that say, it matters not so be vve giue God a day, which it is: so be vve giue God a Sabbath, or a 7th day, it matters not whither this or that day: Noe, say you it matters not which, vvhy then did God take such care to decipher out the very day vvherein he vould be serued, by thos 3. markes, 1. he telleth you tis the Sabbath day. 2. that tis the 7th day. 3. that tis that 7th day whereon himselfe rested? Further, this vv ere to make hallovved things common, and common things hollowed; and to crosse God, vvho e therfore culled out the 7th day from the others, because in it he had rested, Genes. 2. 3. Exod. 20. 11. besids the reason vvhy God hallovved the 7th day, vv as because in it he had rested: which

reason cannot be true of any day of the 7. faue the 7th. If God vould require it at their hands that did not circuncise one the 8th. daye, and eate the Passeouer one the 14th day, the which tymes God did vvithout repetition once only in the same text mention, vvhat vvill he doe to vs to vvhome he hath deceiphred out that tyme by 3. such notable markes, in the 4th Comm: it is noe dallying vvith God.

Vse 3. is for confutation of a common but frivolouse ansvvere, saying. vvhen they be vvged to this particular sett time of 7th day from creation: the Com: speakes not of The Sabbath; but of A Sabbath: by a Sabbath vnderstanding any day indefinitely and vncertainly: & thus they make Gods sett and certaine tymes vncertaine and doubtfull, vvwhich is quite contrary to Gods minde, since God did limite and determine vvwhich of the 7. dayes he vould haue, by those 3. notable markes aboue saide: vvhen the Lord said, Remember the Sabbath day: the Ievves vv ere not leste at randome, as not knowving vvwhich day of the 7. God meante, for they knewv it vvell, like as if God shold say, Remember Saturday: is it vncertaine vvwhich day of the vveeke Saturday vvith vs is? Furthermore, this reading of A for The it crosseth all our Translatours both ould and newv, vvho iudge it the most fitt to reade it The not A

Remem-

Remember The Sabbath day : not Remember
A Sabbath day : finally , were it lawfull thus to
wrest Scripture , whereas the third Comm: is,
Thou shalt not take The name of the Lord thy
God in vaine &c. might not I here caule thus;
Thou shalt not take A name of the Lord thy
God in vaine; vnderstanding by A name some
Titles and Attributes of God vncertaine what,
or which: or vnderstanding by A name some
name of God as then vnknowne, -like as by A
Sabbath , we wold haue our new Sabbath
meant, which then to the Iewe at Mount Sinay
was vtterly vnknowne? In a worde were this
lawfull might not I in like sorte delude them of
the Lords day, for being the first day of the wee-
ke? and whereas S. Iohn saith Revel. 1. 10. I was
rauisht in the Spittit on The Lords day: I
might say, on A Lords day; vnderstanding it of
any day of the weeke vncertaine which. Again
since neighther Christ, nor the 4. Euangelistes,
nor any of the Apostles after Christs resurrection,
did euer alter the name Sabbath, from Saturday,
therfor Saturday is still the Sabbath day by name.

Besides, this vse is likevvise to be vrged by
way of confutation to those who wold haue it
reade or vnderstode not The Seauenth, but A
Seauenth day, as of an vncertaine day, the whic
is made certaine by God: for it is such a seauenth
day as is the last day of 7, or of the weeke: 2. tis

Such a seauenth day, as is also called the Sabbath day; Exod. 20. 10. The seauenth day is the Sabbath &c. Yea the seauenth day; and the Sabbath day, are both proper names for one and the selfe same day, namely for the last day of the weeke, the which goeth immediatly before our Lords day, that is, Saturday. 3. It is such a seauenth day as God rested on and sanctified, which immediatly followed the 6. dayes of Gods Creation Genes. 2. 3. Exod. 20. 11. if therfore the last day of the 7. and if Sabbath day, or our Saturday, or such a seauenth day as is also called Sabbath day; and if that day vvherein God rested; if any of those be definite particular and distinct dayes, then is the seauenth day not to be reade a seauenth day, but the seauenth day, as of a vvell knowne day, from all others in the weeke: and otherwise to vnderstand it, is to dally with God, and to delude him of his owne sett and sacred time, and to wrest the Law, Zephani. 3. 4. Finally where it lawfull thus to make times certaine, vncertaine, why might not I make the Lords day, our now Sabbath day, on the first day of the weeke, to be vnderstood, not of The first day of the weeke, where on Christ rose, our Sunday, but of A first day of the vveeke, vncertaine which, whither Monday, Tuesday, or Wednesday &c.

To con-

To conclude when it can be shewne me, that in Scriptures accounte, any day of the weeke saue Saturday, the last day of the weeke, was called the seauenth day, then may I be brought to think the 4th. Comm. may be vnderstood of some other seauenth day, besides Saturday, and not till then: is it not vnderstandable that the dayes of the vworld, from the Creation hither too, haue bene counted by Seauenes and weekes? now then tell me, how can any day in seauen, be the seauenth but one, and that one, the last of the seauen, as Saturday is? now since there can not be two seauenth dayes in a weeke, or in 7. dayes, it is a frivolous interpretation to reade the 4th. Comm. of a seauenth day, intimateing thereby, there might be other seauenth dayes, in seauent dayes, or in a veeke, then one: so then, if you will flie to diuine accompt, in Scripture; or to humane accompt, kept by tradition from the Creation hithertoe, deliured from the Parentes to theire Children; both of those acknowledge but one seauenth day, to vvit Saturday. But admit I shold grante there might be other seauenth dayes than one, and that you might reade it a seauenth day, why yet the Sabbath cold not fall, vpon our Lords day, as they vould, for our Lords day is so farr from being a seauenth or the seauenth day, as that by the verdicte of all the 4. Euangelistes, it is called a first, or the first day of the weeke.

I 2 3. Thus

3. Thus hauing fonde out the particular time and day of Gods worſhip; before I can come to ſpeake of the duties to be performed in the day, we haue 4. more particulars to ſpeake of concerning the time: 1. to Remember this time 2. that it is called Sabbath: 3. that tis called a Day: 4. of the reaſon why God Sanctified this day afore any other: To handle theſe in order as they laye in the Comm.

Remember &c. here the Lord prefixeth a Memorandum to the ſeauenth day Sabbath: Remember the Sabbath day &c. a reaſon why God prefixeth a Remembrance to this Comm: is rendered by diuines, to be for preuention of careleſnes and forgetfulneſſe one the 6. working dayes, of the Sabbath next enſuing; leaſt that men leaue ſome common workes of the 6. dayes to be done on the ſeauenth day Sabbath; this I confeſſe a truth indeed, but this is not all I ſuppoſe; for, if one demaundes a reaſon why God prefixeth a Memorandum to this Comm: more then to any other of the Commandements, that cannot be the reaſon, becauſe by not forethinking of the Sabbath, ſome vvorkes are left to be done on the Sabbath, and ſo the Sabbath is profaned, for ſince vve breake euery one of the Commandements, it ſhold a beene likevvife nedfull to haue had a Memorandum prefixt to euery Comm: leſt through forgetfulnes,

getfulness, & want of forethinking we breake them too; but since a Memorandum is put to this and not too others, a reason wold be sought, such a one as agrees to this Com. and not to others: now if I may take leaue to deliuer mine opinion, I cannot finde out a better reason than this, God foreseeing that after a long time, that is about 364. yeeres after Christ, this his Sabbath wold be not in part violated, but vtterly and altogether blotted out of remembrance in the Church for 1200. yeeres together, and so this 4th. Comm: forgotten and not the other 9. or this 4th. aboue, or rather then the other 9. therefore was a Memorandum set to this, and not to the other, or to this aboue the other, to bring men into the Remembrance and practise of it againe: I said, this Sabbath was blotted out in the yeere of Christ 364. that is by the Laodicean Counsaile, as hereafter you shall heare &c. from thence vntill this present howre it is not Remembered, for we profane it, buy, sell, market, fayer, and worke in it, I pray God bring this to our remembrances and close home to our consciences: I said also, this Comm: is forgotten aboue the other 9. for thers no one thing in all the other 9. commanded that is wholly and altogether forgotten, as is this seauenth day; and though Papistes haue forgotten foulely, the second Comm: yet blessed be God, the Reformed

Church of Protestantes remember it well, but as for the seauenth day Sabbath, and the Command vpon it, Remember the Sabbath day: this is forgotten at all hands vtterly by both Protestantes and Papistes: and so much of the word Remember.

4. The next pointe to be considered is the name of this sacred Time and day, tis called Sabbath: Remember the Sabbath &c. In this name two things are considerable: 1. that it is vsed as a proper name for the seauenth and last day of the weeke with the Iewes; of this I say no more, referring you to what I haue else where afore, said touching the Sabbath as a proper name &c. 2. That the word Sabbath signifieth Rest.

The first vse I will raise hence, shall be from the consideration of both those ioyned togeather, and may be for information, sheweing that the Hebrew word Sabbath, may be translated into English he wordes, if vve doe but ioyne these two together, that is, the proper name, and the signification of it: so for Sabbath, as tis a proper name of the last day of the weeke, put Saturday; and then hereto add that signification of the word Sabbath, Rest: and then thus it may be rendred Saturday-Rest: Remember Saturday-Reste,

Rest, to keepe it holy &c. the profit that wold come of this is, that there wold be no scruple in mindes of the ignorant, which day of the weeke it is that God requireth in his 4th. Comm: to be Sanctified. Further, it wold reforme the confusion of such as call our first day of the vvecke, or Lords day, The Sabbath day: thus doing they woefully confound thinges, as times and dayes: iust as if vve novv a dayes shold beginne to call our Sunday by the name Saturday, what a confusion wold this breede of time? transplac-
ceing the proper name of the seauenth day of the weeke vnto the first day of the weeke: Hence in part is that delusion of well minded ignorant people, that when they reade the 4th. Comm: Remember the Sabbath day &c. and then berthink themselues that vve call our Sunday, Sabbath day, surely then conclude they, our Sunday or Lords day is the day that God appointed by this his 4th. Comm: which is a grosse errour, since vve all say the Sabbath day is changed into that which we call the Lords day: and if the Sabbath day be changed (as is said) into the Lords day why doe vve not put away the ould name, and take vp only the new name, like as the name of that Father of the faithfull, it was of ould Abram, but when God changed his name into Abraham; the Lord said, neighbor shal thy name be called any more Abram, but thy
nam

name shall be called Abraham Genesi 7. 5. and so let vs no more calle it Sabbath day, but Lords day: But if you will retaine the proper name Sabb. still, as is not vnmeet you should, since it is a name that may perpetually be kept in the Church, it being a particle of the Morall Law, which is perpetuall, why then I beseech you, let euery day haue its owne proper name, doe not miscall dayes by wronge names: Let our Saturday be called Sabbath day, for so it of all the dayes in the weeke answeres to the Iewes Sabbath day; vvitnesse the Iewes, when they liued in England, they kept Saturday for their Sabbath day, and as they doe likewise in other partes of the World, where they live at this day: and witnesse the Lattines, vvho to this day call Saturday, Sabbath day, Dies Sabbathi: I doubt not but this exhortation might preuaile, were it not for an inconuenience, which wold be this then, that if vve called Saturday, Sabbath day, then our people wold growe to thinke that Saturday should be Sanctified by Gods will in his 4th. Comm. for our Sabbath day: and if vve call the first day of the weeke Sunday, or Lords day only, then the people vvould not so easily be made beleeeue, that the 4th. Comm. bindes them to the Lords day, because the Comm. binds only to the day, called Sabbath day, not speaking one vvord of the day called Lords day: But if vve
call

call the Lords day, Sabbath day once, then it goes downe the stomacke without any lett or scruple, that the 4th. Comm: pointes directly to our first day of the weeke, or Lords day, and so a wrong day is kept, one day being taken for another, & so Superstition is vied for Religion, and one day God I shall say, who required this at your handes? who may the people say? why our watch men, our ministers taught vs so, and called it so, and told vs it ought to be so, as for vs, we were not learned in the touniges and Artes, we must beleeue our Ministers: The Priests lippes must preserue knowledge, and we must aske the Law at their mouthes: but this plea cannot altogether free the people see Ezek: 33.6. nor can the Ministrie be altogether free of a shrewde taxatiō, (were it not hitherto done of ignorance and of a good intente) in asmuch as they are guilty of this transgression, partly by misnaming of dayes, which causeth an errour in the people.

But hereto it will be said Sabbath, signifies a Rest: now on our Lords day we Rest; and therefore we may call it a Sabbath day: I answer, tis true Sabbath signifieth Rest, & so the Lords day might be called Sabbath day, but yet in no other sense then euery common Holy day, wherein we worke not, may be called Sabbath day, that is, Resteing day: now if the naming

of Holy dayes, Sabbath dayes, shold beget an inclination in the ignorant to sanctifie them as Sabbaths? were it not time to forbear such names? Furthermore note, that we may call the Lords day, or first day of the weeke, and other common Holy dayes, Resting dayes, but we must know with all that thus to call and to name them, is meerly humane, and of our owne deuise; for God neuer named or called the Lords day, nor common holy dayes, Resteing dayes; if therfore we will call dayes, as God calleth them, then must vve call only the 7th day, Sabbath day, or Resting day, for said God Exod. 20.10. The 7th day, is the Sabbath, or Resting day. I answere 2. Sabbath day may be vsed in reference to the 4th Com: or not in any reference vnto it: if it be vsed not in reference to the 4th Comm: I am not against it, for so may we call Christmas day when tis one a weeke day, Sabbath day, and so may we call dayes of publike thanksgiuing and reioycing Sabbath dayes, as coronation dayes, & Gunpowder Treason dayes &c. but if vve call any day Sabbath day, religiously, in relation to the 4th Comm: as in that sense we call our Lords day Sabbath day, then know, it cannot be called Sabbath day, for that this name Sabbath day in reference to 4th Com: it must haue these properties, 1. it must be set vpon its proper day, our Saturday, the which is
named

named by God Sabbath day, or Resting day: 2. it must be the 7th day from the creation, or last day of the vveeke. 3. it must be the day which God blessed and sanctified Genes. 2. 3. Exod. 20. 11. now none of these things agree to our Lords day.

5. The next point to be treated one is the word Day, Remember the Sabbath day: now as before we haue heard of the Sabbath day, vvhich it is for order and place, as vvhither the first, or 2^d &c. or 7th or 8th day. so now we are to heare of the duration and length of that Sabbath day. A day is commonly diuided into a day naturall of 24. howres, or artificiall of 12. howres; but I must craue leaue to departe from this distinction though a common receiued one, because how euer it may haue its vse in ciuill affaires, yet is it not Canonically and Diuine, and therefore not to be a rule in expounding the word Day in Scripture: that I may not seeme sleightly to deny a common distinction, note the reasons moueing me here too are.

1. Because it is no vvhether founde in Scripture that they had any day of 24. howres; a day of 12. howres I reade of I confesse, but I neuer reade of a day of 24. howres; it is not safe therefore by Day in 4th Com: to interpret it of a day of 24. howres,

2. By a day naturall of 24. howres vve vnderstand both the light and the darknesse, the day and the night vvhich fale within compasse of these 24. howres; now I pray what a woefull confusion and jumbling of things together is here? vvhath is this but to put light for darknesse, vvhether ye call the night or darknesse, Day? & may you not as vvell put darknesse for light, and call the day or light, Nighte? may vve not as vvell comprize Hell, vnder the vvord Heauen; as darkenes vnder the vvord Day? vnles it be Ironically, I thinke this is matchlesse.

But hereto it will be said, doth not Scripture thus? Genes. 1. 5. So the Euening and the morning vvhere the first day? by Euening here is meante the night, and by morning the day or light, and both these made vp the first day. I answer, the Euening doth no vvhere in Scripture betoken the night or darknesse, and that I am not singular in this, see Perkins cases of conscience at end of 24th booke: but by Euening vve are to vnderstand the afternoone, as vve in this land doe, saying, Good euene to you Sir, if once it be past noone: that euening is takē for the afternoone, and tyme of perfect light and before Sune set appears by the phrase of euening sacrifice, which was celebrated about 3. or 4. a clocke in afternoone, & see these textes Ex. 29. 38. 39. Deu. 23. 11. Ios. 8. 29. Ezra 9. 4. 5. Iere. 6. 4. Deut. 16. 6.

so then

so then according to Scriptures sense, by Euening I vnderstand the afternoone, and by morning the forenoone: and thus the Euening that is the afternoone: and the Morning that is the forenoone, made the first day Genes. 1. 5.

Hauiing thus giuen my reasons why I reiect a day naturall, of 24. howres, consisting of day and night both; In next place I am to shewe vvhath I meane by Day in 4th Com: By Day I vnderstand the tyme of light only, namely all that space of tyme and light from day peepe or day breake in the morning, vntill day be quite off the skye at night: that by Day is meante the light, see Gene. 1. 5. God (vvhoe know best to name things) called the Light, Day, see 1. Thes. 5. 5. 8. 1. Cor. 3. 13. and that the day begins euen vvhilst it is but a little light, and much darke, see Ioh. 20. 1. and see Mark. 1. 35. this last text is to be reade as Chemnitius vvell obserues thus, In the morning, vvhilst it vvas very much night &c. *ἡμεῖς οὖν ἔτι νύκτος ἦν*: and so Beza reades it too: of dayes I may say, there are 2. kindes according to Scripture, 1. a naturall day, and this is from first aproche of light vpon our horizon before Sune rise vnto the last departure of light, after Sune sett, from off our horizon. 2. is an artificiall day, and this consistes of 12. howres Job. 11. 9. are there not 12. howres in the day? the naturall day is variable, now longer as in Sommer, now shorter.

shorter as in Winter. The artificiall day is constantly of the same length, 12. howres long: I conclude, by Day in 4th Com: I rather thinke the the naturall day to be meante, then the artificiall day, for it is the safest to giue God the longer of the two, that is the day from day breake, to last shutting in of the day, so long as is any light in the skye.

Here a case of conscience would be discussed, that is, if our Sabbath be but from day breake to shutting vp of day, how shall we doe in depth of vvinter, at vvhat tyme we haue not 12. howres of day light? nowv your opinion vvas euen nowv that it is the safest to giue God the longer of the two dayes, rather the naturall than the artificiall, but in depth of vvinter the artificiall day of 12. howres is the longer day: I answer 1. though for that tyme the artificiall day be longer than the naturall day, yet it is so but for a little vvwhile during the depth of the winter only, vvvhich tyme excepted, all the yeere after the naturall day is the longer, and so these 2. dayes compared together in all tymes, we giue God the longer day vvhen we giue him the naturall day. 2. For so much as it is not likely that God would haue vs measure him his day by two diuers metevvands, that is by the day naturall at one tyme of the yeere, and by the day artificiall at an other tyme, therefore I thinke it the more likely

likely that we are tyed only to the day naturall in Winter, though it be shorter then, then the other: Neuertheles, because the safest vway is best, and an error on the right hand rather to be admitted then one the lefte, if any man judge it better, for the depth of vvinter, to keepe his Sabbath by the artificiall day, I say not to the contrary, yea, I say for myne owne particular, I purpose to accompany him whoesouer he be, in performance of Sabbath dayes exercises, and refrayning all seruile laboures, not onely for the artificiall day, but after it is ended, vntill it be tyme to goe to rest & sleepe.

Here an other question ariseth, if we be tyed but to the day tyme and light onely for our Sabbath, vvhat then shall become of the tyme of night, before or after the Sabbath? I answere, nature teacheth that God hath made the night for man to rest in and sleepe, and so necessarily he that tyme resteth from all labours, as in the Sabbath day tyme: but you may say againe what and if a man be not disposed to sleepe, as not to goe to bedd so soone as the artificiall day in depth of Winter be done, may he set vpon the duties of his ordenary calling vntill he goe to rest? hereto I answere, where God hath left no order what to doe as in this case, here then it is left to Christian discretion; In this case then I should judge it very behoofefull that we deale vvith
God

God in this night, as vve doe by our selues on other nightes of the 6. working dayes, in these, if we be not disposed to goe to bedd, vve vvill spend that parte of the night vve please to sett vp in, in the vvorkes of the day before, so let vs be as mindfull of our soules as of our bodies, & on the Sabbath night if vve please to rise before day, let that parte of the night be spent in a holy preparation to the duties of the day following, to set forwards them; if we please to sett vp after the day light be spent, then againe let this parte of the night be spent sutable to the day before, in reading, conference, meditation, singing of Psalmes, and Prayer; To this may I fitly apply that of Holy Dauid who spent much of the night in prayer and praises, Ps. 42. 8. The Lord will graunte his louing kindnes in the day, and in the night shall I sing of him &c.

The first vse of this point may be for confutation of an errour of some diuines, houlding the Sabbath doth begine ouer night, on Saturday at night, or on Saturday Euening: If God enioyneth only the day; Remember the Sabbath day &c. by what authoritie can any say, we be bound to sanctify more then a day, as namly to sanctify the Sabbath day, and also a parte of the day, or night goeing before the Sabbath day?

I know well the end these diuines aime at is holy and good, and their argumentes carry a
strong

strong shew of truth yet not strong enough me thinketh, the best that I could ere meete withall are these 3. the formost Taken from Genes. 1. 5. The euening & the morning were the first day: where by Euening, they vnderstand the Night from about after Sune set forwards; by morning, all the day after; now hence they thus argue, That looke as God made the day at creation, so we must after keepe it: But God made the day to begine at Euening, Ergo &c. I answere, the grownd of this argument is from a common indeed, but wise vnderstanding of that text, Genes. 1. 5. as I haue formerly showne, so I deny that by Euening, in the Text is meant an Euening which begins the night and comprises the night in it, as the argument vnderstands it; for by Euening is meante only the afternoone till Sune sett, as formerly I haue showne: but against this it may be said, this sense is to make God to speake of things wise orderly, if by euening you vnderstand the afternoone, and by morning the forenoone, then tis as if God had said, So the afternoone and the forenoone vvere the first day, whereas it had beene more orderly to a said, So the forenoone and the afternoone were the first day: since the forenoone is in order before the afternoone. I answere such liberty though God doth take in speeche, for instance, to goe no farther for an example, see Genes. 1. 2. 3. 4. 5. dar-

kenesse was for order before light; and yet in v. 45. God mentiones the light before the darknesse, and why not then, the after noone before the forenoone?

Their 2^d argument is taken from Levit. 23. 32. from Euene to Euene shall ye celebrate your Sabbath. Hereto I answere this a peculiar law to the ceremoniall Sabbaths annually, not common to the morall Sabbath weekly, now we must not drawe the law of ceremoniall Sabbaths vpon the morall Sabbath, for then must the morall Sabbath on 7th day, be annually onely; and on the 10th day of the month; as Levit. 23. 27. without regard to the day of the weeke: besides many other differences twixt the morall and ceremoniall Sabbaths that might be shewne; but cheifly note in the 4th Com: is but one day only mentioned, to wit the 7th day but in Leui. 23. is two distinct dayes commanded to wit the 10th day, v. 27. and the 9th day apart of it, v. 32. now would any inferre hence, that we should giue God the Sabbath day, and a parte also of the day, goeing next before it, euery weeke? vvere not this to giue God more then one day, when in his 4th Com: he required but one day?

A 3^d to enforce the begining of the Sabbath on the Euening, is taken from Mark. 15. 42. It was the day of the preparation, that is before the Sabbath; whence it is gathered by many, that the
Jewes

Jewes vsed on the Euening before the Sabbath, to haue a preparation to the Sabbath, by setting a parte that euening for holy exercises, refraying ordenary workes, as they did on the Sabbath: where vnto I answere, more is gathered out this text then it vwill afforde; and that preparation vvhich was proper to a ceremoniall Sabbath, is applied to our Morall Sabbath: To this purpose it must be obserued, that at this tyme of Christs passion, and on that day whereon he lay in the graue, our Saturday, there fell out two Sabbaths, a morall and a ceremoniall vpon that day, as Beza, Piscator, and others affirme, and as euery diuine knowes; and as must needes be, for our Saturday wherein Christ lay in the graue vvas Jewes Sabbath day, of the 4th Comm: so there is one: now againe the day before this, namely good friday, was the day the Iewes kept for their passeouer day Ioh. 18. 28. Ioh. 19. 14. now the Law of the passeouer was, that the passeouer I should be killed and eaten on the 14th day of the month Leuit. 23. 5. and on the next day, the 15th of the month they had an holy conuocation and assembly wherein they did no seruile labour v. 6. 7. and this was a Sabbath day, to wit a ceremoniall Sabbath day: now the Iewes killing their passeouer on good friday, as the 14th day, then Saturday, must be the 15th day, and so an holy conuocation and Sabbath by the Leuiticall Law:

and so here is an other Sabbath fell on and with the weekly Sabbath: now to come to the point, the parascue or preparation spoken of Mark. 15. 42. hath respect of these two Sabbathes, only to this latter, that is to the Ceremoniall Sabbath, which was on the first day of vnleauened bread, or on the 15th day of the month, and it hath not respect vnto the Morall Sabbath: now the reasons mouing me to say so are, 1. because this parascue or preparation is not any vvhere applied to the Morall Sabbath, but only it stands in reference to the ceremoniall, and therefore we reade the Euangelist Ioh. 19. 14. calling it the preparation of the passeouer, not the preparation to the Sabbath, as they would. 2. we reade of a preparation euer on the day before the 15th day of the month, the Sabbath on the first day of vnleauened bread, but of none before the vveekly Sabbath, see Luk, 22. 8. 9. and ye know there must be a preparation of the passeouer before it be eaten, for it must be killed, and roasted first, Exod. 12. 6. 8. and a place where it must be eaten in must be prepared too, Luk. 22. 11. and to winde vp all in a word, the parascue or preparation whereof Scripture speakes so oft, is nothing else but the preparation and making ready of the passeouer to be eaten, the which labour fell as now vpon the day before the Sabbath, vnderstand whither Sabbath you will Mark, 15. 42. so then
this

this preparation ouer night, being proper to the Ceremoniall Sabbath of the passeouer, it belonged not to the weekly Sabbath, & so the weekly Sabbath began not ouer night ere the more for this Text, Mark. 15. 42.

Finally, the cleering of this text Mark. 15. 42. by the way may be vlesfull, to shew their opinion is growndlesse, vvhich vrge a preparation to the Sabbath on Saturday afternoone: or, on Saturday euen, pressing vs then to refraine our weekly labours, and to spend that portion of tyme in holy exercises: for my part I know no other preparation to the Sabbath to be performed more on Saturday after noone, than in the forenoone, or then on Friday or Thursday before; that is, I know none but this, that we should remember it afore hand, and so to be more and more mindfull of it, as it drawes nerer and nerer vnto vs, lest vvhether tis come we profane it.

You haue heard the first vse, shewing vvhether the Sabbath doth not beginne, as namly, not ouer night &c. The 2^d vse shall be to shew by vvhay of instruction vvhether the Sabbath doth beginne: The Sabbath is to begin in the morning, vvhether the day begins, as breake of day; this flowes naturally from the Comm: for if God commanded vs to keepe holy the Day, then must we beginne vvhith the day, then vvhether the day begins: to begin it afore the day, as at midnight, or the like,

like, is growndlesse, and is more then God euer required: so, to delay the beginning an howre, 2. or 3. after day breake, is to robbe God of a part of his day, by sanctifying to the Lord not a day, but a peece of a day.

6 The 6th and last point in the Comm: as touching tyme and day, is to enquire 1. vwhat day God sanctified, but this nedeth no labour, since tis apparant God sanctified the 7th day, and last day of the vveeke, that day vvhich followed his 6. dayes vvork. 2. vve are to enquire after the reason mouing God to sanctify this day of the vveeke before any other; and this is plainly laid downe in the last clause of the 4th Comm: and againe in Genes. 2. 3. So God plessed the 7th day and sanctified it. Because that in it he had rested from all his vvork: vvhere you see God renders the speciall reason mouing him to blesse and to sanctify the Sabbath day; and it vvas, Because that on that day himselfe had rested.

Use 1. may be to shew vs that God in his 4th Comm: enioyneth not a day at randome, but a particular day, such a day as hath this reason, of Gods Rest; belonging to it; now this belonged only to the 7th day of the vveeke; not to the 8th day, nor to the first day of the vveeke, our Lords day, for God the creatour rested not vpon our Lords day, vvhen he had finis hed the vvork of

crea-

creatiō, but vpon our Saturday the 7th day which goeth next before the Lords day.

Use 2. may be to shew vs, that the 4th Com: can not be vrged or applied to the first day of the vveeke, our Lords day; because that reason of Gods Rest, vpon the 7th day, vvhich moued him to sanctify, it neither doth nor can belong to the Lords day: now since that reason of Gods Rest, vvhich is a parte of the 4th Com: can not belong to our Lords day, no more can the whole Com: belong vnto it.

Use 3. and me thinks the reason of Gods Institution should say some thing for the morality and perpetuity of the Sabbath, for as sine moued God to bring death into the vworld at the first vpon Adam Rom. 5. 12. so the same continuing, moues God still to continue death in the world vpon Adams posterity: So Gods Rest vpon the 7th day mouing him at first to sanctify it, the same reason remayning to vworlds end, should moue God to continue the sanctification of the 7th day for euer; the ground of which consequence is taken from that axiome, That God is immutable and vnchangable & euer the same, so as if things be the same towards him, he againe is the same towards them: Hence it is vve thus argue, did God so to Abraham, to David, to Pharaoh &c. if thou be to God as they were, so God vwill be to thee, as he vvas to them: now as God

is euer

is ever the same, so is Gods rest on the 7th day.

And so we haue spake of the duty of the day, and of the tyme; next we should come to speake of the duties in the day, and in the tyme: the duties in the day are 2. Holines, and Rest: Remember to keepe the Sabbath day Holy: and in it thou shalt not doe any worke: but as touching exposition of these two, Holines and Rest, I purpose to deliste for asmuch as vve differ not in these, sauing about the latter, that it is houlden partly morall, partly ceremoniall, but of that by and by.

Hauiug spoken of the duty of the day; and mentioned the duties in the day: here a question would be scanned touching both these comparatiuely, to know whither is the more excellent & that which God did first and principally aime at, the duty of the day, or the duties in the day? a question at first sight I confesse it seemes friuolouse; the rather I moue it, because I heare the most so sleighting this sacred tyme, as but a circumstance &c. and as a thing not required of it selfe, and by it selfe, as are the duties in this tyme Holinesse and Rest, but only for an other things sake, as for the Holinesse sake, that is to be performed in this tyme, and so as if the Holinesse be performed, it skilleth not so much for the tyme.

For my parte therefore I cannot see, but the
tyme

tyme of the 7th day is more excellent then be the duties of Holinesse and Rest, iu the tyme; if these duties be not considered absolutely and in relation to God, but respectiuly as subseruient to the tyme. Holinesse, consider of it only as a dutie of first Table, in this branch of praising and lauding God, in an acknowledgment of his power, and wisdom, and goodnesse &c. so reflecting Gods holy workes and attributes vpon himselfe: now consider, as the Heauens declare the glory of God Ps. 19. 1. So thinke on that 7th day, as the Prophet Dauid speakes of dayes in generall v. 2. Day vnto day vttereth, the same too: or Day after Day, as Aynsworth obserueth: so then if dayes doe vtter the glory of God, and shew forth his handy vvorkes, reflecting vnto God, and declaring the same to men, then doubtlesse the 7th day Sabbath hath a kinde of secret speech vnto and praise of God, by reflection vnto God, and declaration vnto man, the whole worke of creation done vpon the 6. dayes before, shewing forth these Attributes of Gods wisdom, power, and goodnesse, manifested in those dayes: and surely this day doth more compleatly in its kinde, reflect and giue God the full glory of his worke of creation then can any man, vvho because he knowes things by halues can speake of them but by peeces: well, ther is some thing in this, though I vvill not be curious, nor stand vpon it.

2. As for Holinesse, as prayer, prayes, and the like, I consider of it absolutely, or relatiuely: Absolutely without reference to any speciall tyme, as a parte of Gods worlhip and seruice, and so I graunt it may be greater then the 7th day tyme: relatiuely, as tis employed to the 7th day to honour it withall, and thus it is not so great nor excellent. I explaine my selfe by this simile, a sonne hath a booke of his deceased father, for his fathers sake he is so in loue with the booke, as he will put vpon it siluer or goulden claspes, silkin strings, double gild it, & other cost to the double or treble value of the book, if now you demaunde, whither the booke or the cost, be the more excellent; why, sure the cost is the greater in it selfe considered, and not as made seruiceable to the booke, but the booke is the greater and more excellent in that for the bookes sake, he begildeth it and puts on all that cost: So, as this Sonne gilderh and bewtifieth the booke, because it was his fathers; just so, the Lord God blessed and sanctified the 7th day, because that in it he had rested, Genes. 2. 3. Exod. 20. 11. The reason then mouing God to adorne and bewtify the 7th day so with Holines and Rest, was because God had once rested on that day; so as the 7th day was not set apart for holinesse sake, but holinesse at this tyme was appointed for the 7th dayes sake. Euen as Angles are ministering Spirites for our sakes,
and

and so are inferiour to men in some respects, that is, as they be attendants to vs : yet further, to this end see the 4th Comm : where in the first place the Sabbath is commanded, Remember the Sabbath day : and as the cheif thing aimed at, it is twice mentioned, vvh whereas Holines is but once named: yea, doth not the very order of the words and manner of vttering them importe the same? like as if one should say to his seruant, remember such a booke, that you saue it, and lay it vp carefully; or, that you gilde it and bewtifie it with the finest gould &c. would not a man think by these words that all the seruants care and diligence and cost about the booke, were for the booke, and lesse than the booke in worth and excellency? why iust in such frame of words the Lord deliured the 4th Comm : Remember the Sabbath day, that you sanctify it, the which sanctifying the day, is the adorning and the bewtifying of it.

I conclude, if any man of better judgement think that so much is not to be attributed to the day and tyme as these my words importe, yet I thinke these things considered, he vvill judge there is much more in the tyme, & that by Gods ordinance, then is commonly thought on, and so as euery sleightie probable argument, and curiouse distinction should not force a man to abolish this sacred Day, and prophane this tyme;

me thinks we should sticke more close to Gods Commandements, than so; God hath left vs but 10. Com: and they be the rule of our life, a light to our feet, and lanthorne to our paths, and that according whereto we shall be adiudged at that last day Mat. 25. 34. 35. Iam. 2. 12. how should we contend for the maintenance of this truth, which was once giuen vnto vs, not suffering any of these 10. lightes to be extinguish't, no nor any one of the to be eclipsed in least degree, nor enduring that any one linke be broken from this chain, no nor so much as the least peece or percell from any of the linkes, but that we mainteine them in the full weight and measure that euer they had: not so much as the day or tyme once altered or changed: remembring Deut. 12. 32. vvhatsoever I command you &c. thou shalt put Nothing there to, nor take any thing there from: and Galat. 3. 10. Cursed is euery man that continueth not in all things which are written in the booke of the Law: And so I haue done with exposition of this 4th Comm.

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THat vvith the more culler of truth they might abolish the Sabbath day, many haue taken in hand (out of a sincere affection to their knowledge, as I verily perswade my selfe, yeelding

ding too much confidence to antiquity, and trust to the labours of our worthy forefathers in this point) to make one of Gods tenne and morall Commandements, namely the 4th, to be partly Morall, partly Ceremoniall; a thing at first hearing very strange, that of 10. only one should so farre differ in kinde from its fellowes, when all vvere equally and a like deliuered by the immediate and audible voice of God, and written all a like together by the finger of God in Tables of stone, vvhich no ceremony vvas; Nay, vvhich is worce yet, that not one whole commandement is said to be ceremoniall, but only one peece of that one commandement is a ceremony: as if one of the linkes of this chaine vvere partly gould, partly lead, whereas all the rest were pure gould, what were this but to suppose our God to plough in his field with an ox and an asse yoked together; & to sowe it vwith seedes of diuers kindes; vvhich kinde of vnequall mixtures God vwould not abide amongst his people, how much lesse vwould him selfe vse it? as if God had vvrote moralls & ceremonials both vpo the same Table of stone, and twisted in one Commandement some thing perpetuall, other some thing temporary; for they make the tyme in the 4th Com: a ceremony, and Holines, a Morall; yea, the one indiuiduall Rest, is partly a morall, and in other parte of it a ceremony, oh monstrous, vvhata

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horch potche haue vve heere! vvhath a mingle mangle, what a confusion & iumbling of things so farre distant together, as vvhhen moralls and ceremonialls are supposed to be here mingled together: the one to last but for a tyme, the other to last for euer: the one belonging only to the nation of the Jewe: the other belonging to all nations: and both of these thoug mingled in one single word, in the vvord Rest: was the like euer heard of? can the like instance be showne in all the 10. Commandements? and yet againe contrary wise, vvhath a rending and violent tearing in sunder such things in the Cow: vvhich God hath ioyned together, as to sunder the Sabbath, from the 7th day; vvhhen God saith expressly, The 7th day is the Sabbath, Exod. 20. 10. and so inviolably linked them together: thus they imagine Moses to iumble things vnskilfully together, and then come they and rend and slash them asunder againe; if this be lawfull, then vvhich of the 10. Comm: may not suffer violence, laying out such parcells of them as disconceit vs, and letting stand still vvhath fanly vs? and is not this vvith that vvicked man, To change tymes and the Law, Dan. 7. 25.

- To come yet nerer, they endeauer to shew the 4th Com: is partly ceremoniall, and that in two things: the one is as touching the Rest; the other

other is as touching the particular tyme of 7th day: now least they should seeme to hold only the 7th day, vvhich is the question, to be ceremoniall, there is great labour vsed to finde out some thing else in this Com: ceremonious too, & so the 7th day should not stand nakedly alone for a ceremony, and to this purpose euery text that may seeme to saue of any extraordinary strictnes about the Jewish Rest, that and those textes are not expounded vvith a graine of salt, or dramme of qualification, but stretcht vpon the tainterhooches to the vtmost: of these two things we vvill begin with the Rest, and see how they make it in parte ceremonious: A vvorthy and late wrighter (whose name I spare for honours sake) makes this rest, ceremoniall in three things, the vvich he termes that rigorous and precise rest, prescribed to the Jewes: these three things we will examine one after an other, and hauing dispatched these, vve vvill also examine some other like textes, and if vpon their examination, it be founde, that God neuer required any such strict rigorousnesse of rest of the Lewes, as is supposed, then is it but a forgery to say, the strictnes of the Iewish rest vv as a ceremony, for how can it be a ceremony, which is not?

1. The first is, that the Iewe might not on the Sabbath goe forth, or take a iourney any whither

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ther, for any busines of his owne, Exod. 16. 29. this saith he was temporary, and doth not concerne these tymes of the New Testament.

Heretoo I answere, This text forbiddeth only vn necessary iournyng on the Sabbath, to prouide that thing vvhich God giueth him enough of, the day before, for because God had giuen them Manna on the 6th day enough for two dayes, therefore God forbad them to trauaile for it forth the doores on the 7th day: so here God forbade only needlesse and idle iournyes on the Sabbath: and vvhat rigorouse precise strictnes then vvas here imposed vpon the Iewe? is this such a hard intollerable burthen as besemes only the shoulders of a Iewe, and not of a Christian, that a man should not trauaile vainly, and to no purpose on the Lords Sabbath? 2. The Text is exceedingly wronged to say, it forbad a man to take a iourney for any busines of his owne; for, it forbad him not to trauaile a fewe miles for himselfe in a case of necessity, since it only forbad him to trauaile in a case friuolouse & idle. 3. If this text and law pertained only to the Iewe and left vs at libertie, then may we on our Lords day and Sabbath now, take such friuolous iournyes, vvvhich yet all sound diuines condemne.

2. The 2^d thing vvherein stood the rigour of the Iewish rest (as saith he) is that they might not kindle a fyre on the Sabbath day, Exod. 35. 3.

Hereto

Hereto I answere, this text is set vpon the
tainters and stretched farther than need is, why
should the same men qualify some textes about
the rest of the Sabbath, with due limitations, and
yet extende other some text about the same rest,
beyond all limitation? for instance Exod. 20. 10.
In it thou shalt not doe any work: which though
it according to the letter forbiddeth generally
any kind of worke whatsoever, yet they doe well
expounde it to be vnderstood only of seruile
works forbidden, not of works of charity and
necessity: But in this Text Exod. 35. 3. ye shall
kindle no fyre; this canst needes be vnderstood
litterally and generally, as if the Iewe might in
no case kindle any fyre, without exception: I
pray what differeth the Law Exod. 20. 10. Thou
shalt not doe any worke: from the Law here,
Exod. 35. 3. Thou shalt kindle no fyre? is not
that the generall, and this this the speciall, is a
limitation to be added to the genus, and none to
the species? wherfore, by the same authority that
they limite the words in 4th Comm: thou shalt
not doe any work: that is, not any common vn-
necessary seruile work; by the same authority
may I limite this Com: Exod. 35. 3. Thou shalt
kindle no fyre; that is, thou shalt kindle no fyre
to doe vnnecessary seruile works vvithall, such
as is of common brewers and bakers, to get
their lyuing by as on the 6. dayes, and such as

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was for the building of the Tabernacle, Exod. 35. 3. 4. 5. &c. vvhwhereof there was no such necessary hast as that they should kindle fyers to work about it on the Sabbath: But thinke you that God who allowed the Iewe to labour in case of necessity on the Sabbath day, to leade a beast to the vvater: to pluck and ruble eares of corne: to help a beast out the ditche; vvvas so rigorous to him in an other thing of like vse, as not permit him to kindle a fyer to warme his body, in the depth of winter vvhen tis freezing could, or to dresse a bite of warme meat for his dynner on the Sabbath, vvwhereby he may be cheered vp the cheerefully to attend vpon God in his ordinances, in the after parte of the Sabbath? was God thinke you so carefull for oxen, or vvvas it not rather spoken for men, vvho are made after the image of God? and for vvwhose sake the Sabbath it selfe vvvas made, Mark. 2. 27? To conclude, did not our blessed Sauour in his tyme approue of fyer making on the Sabbath (think you) or at least of as great vvorks, and so of that, by like reason, vvhen he vowchsafed his presence at a feast of the Iewes on the Sabbath, Luk. 14. 1. 2. 3. 4. 5. 6. 7. &c? vvwhere were many gvestes, now at a feast, and many gvests, could not but be a fyer to dresse meat, or as great labour in dresseing meat and tendance of the gvests, as is the bare kindling of a fyer.

3 The 3^d thing is, that the Iewe might carry no burdenes on the Sabbath day, Ierem. 17. 21. Nehem. 13. 15.

I answere 1. If this be a part of the rigorous precise and strict rest required only of the Iewe, vvhy doe all diuines now a dayes presse this rigorousnes vpon Christians, forbidding vs now to carry burdnes on the Sabbath day? if this vvas a ceremony and to ende with Christ, then vve Christians may freely beare burdenes vpo backs of men, or beasts, or on cartes, now on our Lords day, is not this goodly stuffe? hereby you may haue a taste vvhat it is for vvorthy diuines to captiuate their judgments, to yeeld to much confidence to the labours of our forefathers if of Note, or to take points of diuinity by tradition vpon trust from others, for had this learned man vlied his owne judgment in these points, he had neuer ouershot himselfe so farre, as to put downe such things as these, so vndigested. 2. In this text God forbad carrying of burdenes only as an vn-necessary seruile vvork, but he forbade not carrying burdnes in case of necessity, as a vvork of charity, for Christ allowed the sicke man, to carry his bed on the Sabbath day, Ioh. 5. 8. 9. 10. now vvhere then vvas God so rigorous and straight vnto the Iewe, since he permitted them burthens bearing if and vvhen necessity so required? and so we haue examined these 3. things aboue mentioned.

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4 A 4th Text I may add, vvhich I haue often heard alleaged for the former purpose, and tis vvritten, Exod. 16. 23. Bake that to day vvhich ye vwill bake, and seeth that vvhich ye vwill seeth, and all that vvhich remaineth, lay it vp till the morning for you, &c. vvhere (say they) here the Iewes vv ere commanded to dresse all their meate on the Friday, the day before their Sabbath day, and by consequence they were forbidden to dresse any on the Sabbath.

I answere 1. To this I oppose an other Text Exod. 12. 16. vvhere the Lord forbade the Israelites to doe any work, but with this exception, Saue about that which euery man must eate, that only may ye doe: this text so playnly giuing leaue to dresse such and so much meate on the day as a man should eat vpon the day, giues me to thinke no other text should forbid the same: but hereto it will be said the Text Exod. 16. 23. treats of the Morall Sabbath, but your Text Exod. 12. 16. treats of the holy dayes of the pas-scouer. I answere, tis true, this text speaks of the first and of the 7th dayes of the feast of vnleauened bread only, but this must also be noted, that these festiuall dayes, had their holy conuocations and assenblyes, and wherein they were forbidden to doe any work, as the text shewes, just as on the Sabbath dayes, yea, these festiuall dayes were also called Sabbath dayes; and threatened with

with death also if they wrought on these dayes, Leuit. 23. 30, 32. now, if God as strictly bound the Iewe to rest on these festiuall Sabbaths which were annuall, as on the morall Sabbath weekly, then looke what libertie God gaue vpon one of these Sabbaths, vve are to judge, I suppose that God gaue the like libertie on the other Sabbath, the cases being a like, and the ceremoniall Sabbath being as strictly to be rested in from all manner of seruile works, as vvas the morall Sabbath.

2. I answered to the text directly: This Text in my thinking is vnderstandably mis-vnderstood, they suppose that Moses made the Israelites bake vpon Friday both the two Omers gathered on that day, and then by these words, all that remaineth lay vp &c. they vnderstand all that remaineth of the 2. omers backed and vneaten, so as that which remained vneaten was backed: But first they erre in supposing Moses bad them bake on the day before the Sabbath both these two omers vvhich they had that day gathered, where as Moses left it free to their choise to backe (as the text faith) vvhich they vould, more or lesse: Bake that which ye vwill bake, and seeth that which ye vwill seeth &c. and so tis most likly they baked that day about one omer of the two they had gathered, just as they did on the other 5. working dayes, they gathered euery day one

N 3

omer,

omer, and baked euery day only one omer ; and that they reſerued the other omer vnbacked I gather from hence, that Moſes ſaith v. 24. and they laid it vp till the morning and it ſtunk not, neither was there any worme in it : now this is recorded for a vvonder that this Manna kept till the Sabbath day ſhould not putrifye, whereas on other dayes if they reſerued any to the next day it ſtanke, v. 20. but what wonder I pray had it beene that it kept ſweet till the next day, if it was baked the day before as they ſuppoſe ? for baking keepes things from ſtinking and from wormes breeding in the things baked, but hercin was the wonder, that they kept one of the two omers till the next day vnbacked, and yet it ſtunk not. Againſt for the 2^d miſtake about the vvord Remaining: here they take that for granted vvhih is to be proued, as namly, that they were to lay vp till the morning that which remained backte, now this the text ſaith not, nor intimateth, for if ſo, then Moſes would a bade them bake all to day, and ſeeth all to day, and then if he had added, lay vp that which remaineth, it muſt haue beene vvnderſtood of that backte ; but ſince Moſes ſaid, bake to day what you will, and then addeth, that which remaines lay vp, it muſt be vvnderſtood of that vnbackte ; as if Moſes had ſaid, Back to day as much as you will of the two omers you haue gathered, and that which remaines

maines vnbakte, or that which you would not back, lay vp till the next day: so this text inferreth no such matter as if the Iewes did bake and dresse there meat all on Friday night, the which they did eate vpon Saturday or Sabbath day. Hitherto then is nothing brought that proueth that Rest to be ceremoniall, for any strict precise rigorousnes required of the Iewe.

5 A 5th Text I finde, wherby they would make that Rest in 4th Comm: ceremoniall, and that is because tis typicall, Heb. 4. 10. 11. here say they the Sabbath or Rest is made a type of the rest in heauen, and therefore the Sabbath was ceremoniall and temporary.

I answere 1. Is this a good argument to proue the Sabbath but a temporary ceremony, because it typeth out heauen? I cannot on the suddaine deuise how better to proue the Sabbath an eternall ceremony, if a ceremony, then by this argument that it is a type of Heauen, for types are not to be abolished till their antetypes and bodies be comne, but must last and endure till then; so circumcision and the passeouer and others the like, they lasted till Christ came; So then must the Sabbath if a type of heauen, endure vntill Heauen be comne, now this body and antetype of heauen, it comes to the children of God particularly after death, and generally at the end of this world,

world, So then the Sabbath if it must last till heauen comes, it must then last to euery particular saint, and beleeuer so long as he lines on earth, & abides in the church militant, and it must last to the church generally, to this worlds end: and if so then I trust the Sabbath is no ceremony temporary, and abolished long since.

I answere 2. Admit the Sabbath here were a type, yet is not the Sabbath as men keepe it made a type of heauen, but as God kept it at creation, as v. 4. Now if only Gods keeping Sabbath at creation was a type of heauen, what is this to make the Iewes keeping Sabbath any type of heauen? for our question is of the Sabbath in reference to men.

I answere 3. Gods rest at the creation is not a type properly, as hauing relation to Christ incarnate but a similitude only, as shadowing out Heauen, and such similitudes are not ceremonious and temporary, but perpetuall and eternall: for instance Heb. 4. 10. He that is entred into his rest, hath ceased from his workes. () as God did from his: if then Gods rest, because a similitude to be a ceremony and temporary, then also is the perfection in God a temporary ceremony, for tis made a similitude of our perfection, Mat. 5. 48. ye shall therefore be perfect () as your heauenly father is perfect: see a like example Joh. 5. 21.

And

And these are the textes, vvhich are vsually brought to make the Rest of the 4th Comm: in parte, eighther too strict and rigorous, or else typicall, and so ceremoniall; and so the 4th Com: it selfe to be partly a ceremony; and all to this end, the better to make way for the downe sale and vtter ruine of Gods 7th day Sabbath; the vvhich by Gods Mercy they haue not yet attained, but you see are frustrat of their purposes, & so I trust shall euer be hereafter: And now I come to the tyme of the Sabbath the 7th day, vvhich is the maine of all, and against which they haue bent all their forces: and if it fall so out they haue no better successe against this 7th day Sabbath, then they haue had against the Rest in the Sabbath, all their labour vwill be lost, as I trust in God it will appeare at the last: what they say against the 7th day Sabbath, I reduce to two heades, the former shall consist of textes of Scripture and artificiall arguments; the latter of testimonies, and authprities of men: for their Textes of Scripture whereby they would proue the 7th day Sabbath is abolished.

1. The first text shall be that of Isai. 66. 23. from month to month, or from new Moone to new Moone, and from Sabbath to Sabbath, shall all flesh come to worship before me &c. whence it is collected by them; that the weekly 7th day

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Sabbath was a signe, and that of the euerlasting Sabbath in Heauen and therefore the ceremoniall and temporary.

Hereto I answere 1. that this phrased of speech in this text is obscure and dark some to vs, for vwhat shall be meante by these words, from Month to Month; whereof are these a signe? now tis vnmeet that so plaine a text as is the 4th Com: touching the Sabbath, which is deliured in plaine and proper vvords should be contradicted and blotted out by an other text, which is in Metaphoricale phrases, & of a doubtfull sense. 2. if this Sabbath was a signe of heauen, it is so farre from being a temporary ceremony, as rather it is perpetuall Morall, to last till Heauen comes, as hath beene said before, for the signe or shadowe is to last vntill the body a substance be comne: or, admit this Sabbath a signe both of the whole tyme of the Church of the New Testament on earth, and also of the Church triumphant in heauen, as some would, why yet I hope the body of Heauen hath as much force to moralize the Sabbath, as hath the body of the new Church on earth, to ceremonialize and temporize it, yea more, by how much better but it is not worth our labour, to spend more words about this text, it hauing so little culler to any thing in it for their purpose.

2. A 2^d text to proue the Sabbath a ceremony
and

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and so abolisht is Numb. 28. 9. 10. where it was commanded the Isralites to offer two lambes for for a sacrifice on the Sabbath day.

Hereto I answere 1. why should the sacrificing of two lambes on the Sabbath, make the Sabbath a ceremony and abolisht any more then the sacrificing of one lambe euery day for a daily burnt offering Numb. 28. 46. make the working dayes of the weeke ceremoniall and abolisht. 2. Hath not the Morall works in the Sabbath, as Rest, and Holinesse, and remembrance of Gods Rest after creation, as much and more power ouer the tyme and day wherein they were done to moralize and eternize the Sabbath, as hath the sacrificing two lambes to ceremonize and temporize the Sabbath? or if sacrifices could abolish the tyme of the Sabbath, which was commanded, why did they not also abolish the durie's in the tyme, as Rest and Holinesse? 3. The Sabbath was a Sabbath in nature and institution before there was any sacrifices, for it was in tyme of Adams innocency before the fall, wherfore as the Apostle Gal. 3. 17. reasoneth of the promise and of the Law, that the Law could not disanulle the promise to Abraham, which came 430. yeeres after the promise; so say I Sacrifices cannot disanulle the Sabbath, since the Sabbath was before any Sacrifices; and since Sacrifices came after the Sabbath: as therfore the Sabbath had a being be-

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fore sacrifices and ceremonies, so may it haue its being after all sacrifices and ceremonies be abolished.

3. A 3^d Text is in Deuter. 5. 15. where the Lord telleth the Israelites, He brought them out of Egypt, and therefore the Lord commanded them to keepe the Sabbath: yvhence they would argue to this effect, since that the Sabbath is an effect of, or hath necessary dependance vpon their deliuerance out of Egypt, it followeth if that deliuerance out of Egypt be but ceremoniall as a thing proper to the Iewe; Then so is the Sabbath also.

I answer 1. The Sabbath may be said to be an effect or haue dependance of an other thing two wayes: one, as touching its obseruation; the other, as touching its institution: now this deliuerance out of Egypt, was not cause of the Sabbaths institution, for the Sabbath was before they euer went downe into Egypt Genes. 2. 3. neither was or could the deliverance out of Egypt be the sole cause, nor the cheife cause of the Sabbaths institution, for Gods owne rest vpon that day Genes. 2. 3. was the cheife cause; and next the Sabbath was made for man Mark. 2. 27. that is for the ease and benifite of his body, and for the good and edification of his soule, in duties of holinesse: But as touching the Sabbaths obseruation,

seruation, the deliuerance from Egypt might be a cause, and was and ought to be a motiue to obedience in obseruance & keeping the Sabbath day, and so all blessings whatsoever should be motiues to obedience, as Deut. 6. 20. 21. 23. 24. Deuter. 28. 47. 48. but vvhhat if these blessings faile, and God giue others in roome of them, shall our obedience and obseruance faile and vanishe? vvhhat and if we Christians haue not that one particular blessing of deliuerance from Egypt which the Jewe had, haue vve no many other blessings and deliuerance to moue vs to obedience, as from that Armade in 88. from the Gunpowder plott, and I know not how many more. I conclude, that since the deliuerance out of Egypt, vvas not the cause of the Sabbaths institution, but only of its after obseruation, therefore, though that deliuerance was ceremoniall, yet was not the Sabbath ceremoniall. 2. I answer, if this motiue of Isralites deliuerance from Egypt, because not belonging to vs Christians, therefore shewes the Sabbath belongs not to vs neither; Then may we by as good reason abolish not the Sabbath alone, but the whole morall law also; and then, as vve vwill none of the Jewes Sabbath to be ours, no more need vve vwill the Jewes God to be ours, commanded in the first Com: for the reason to induce to obedience and hauing the true God for their God, was this, I

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am the Lord thy God, vvhich brought the out the land of Egypt Exod. 20. 2. 3.

4. A 4th Text is Matth. 12. vvhether Christ disputing about the Sabbath, doth reckone it vp vvith ceremonies, and compareth it vvith types and ceremonies, as with the shewbread v. 4. and vvith sacrifices v. 5. 7. which comparisons and arguings (saith Walæus on the 4th Com:) were not efficacious if the Sabbath were not to be reckoned of as a ceremony.

I answered 1. why not efficacious, was not ceremonies when Christ vsed these arguments of as strong and binding a power (they not yet being abolished) as were moralls? and if so, vvhy might not Christ fetch an argument from a ceremony vnto a morall? I answer 2. Christ did not only compare the Sabbath with ceremonies, but if ye looke but a little further into the chapter at v. 11. 12. you shall see Christ fetching an argument to the Sabbath day from a morall, as the helping a beast out the pitt on a Sabbath day; this is a vvork of mercy and a morall, shew mercy to a beast: So then, Christ did not reckone vp the Sabbath only with ceremoniales, for this was no ceremony to shew mercy to a beast.

5. A 5th Text is Rom. 14. 5. This man esteemeth one day aboue an other day, an other man coun-

counteth euery day a like : and Gal. 4. 10. ye obserue dayes and months, and yeeres &c. in which places all difference of dayes by the law is taken away as ceremonies, & so is the Sabbath too.

I answered 1. It is not apparant to the contrary but that the Apostle reprobued only such difference of dayes, as were in vse amongst the Gentiles, the Romanes and Galatians, before their conversion to the faith, and this the contexte giues some ground of, Gal. 4. 8. 9. vvhether the Apostles reprobued them, for returning againe to beggarly elements, such as dayes & months &c. the vvhich they vsed vvhether they know not God, and serued Idoles; as may be collected by this text : and such it may be thought also were those dayes spoken of in the other Text Rom. 14. 5. 2. Admit Paul spake of Iewish dayes and tymes, vvhether then I distinguish of dayes in the law; some were morall and vvhritten, and enioyned in the morall Law, as the 7th day Sabbath : some were ceremoniall and to last but a tyme, of which they were commanded many, see Leuit. 23. 4. &c. to the end of the chapter, these were neuer vvrote in Tables of stone as if they should euer last: now since God made so manifest a difference of dayes as this, is there not cause enough for me accordingly to distinguish for morall tyme, and ceremoniall tyme must not be confounded, no more than the morall Law and the ceremoniall Law;

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Law; as therfore vwhen the Apostle saith Ephes. 2. 15. Christ abrogated the Law of Commandements, vve vnderstand it only of the ceremoniall law of commandements, not of the morall: So vwhere here the Apostle takes away the difference of dayes, I vnderstand him to abolish only ceremoniall dayes, but not the Morall 7th day Sabbath. I answere 3^d. if all difference of all dayes be abolished, vwhy then keepe we the Lords day now for a Sabbath in a religious manner? if you say you keep it not as a ceremony or type & shadow of Christ to come, which was the reason of the Sabbaths abolition, but in other respects, as in remembrance of Christ already comen: vwhy then by like reason may not the 7th day Sabbath, be now kept by vs, so be we lay aside that supposed typicall shadowish respect vvhich it had of Christ to come? and vve keeping it in other respects, as in remembrance of Gods Rest on the same day after the vvork of creation, and as it is a day for the benefit of both our bodies for rest, and our soules for holinesse?

Thus none of those former textes you see can proue that the 7th day Sabbath vvas euer ceremoniall, or yet abolished, but yet they haue two textes more behinde, vwherein they put great confidence, and especially in the former of the two, and, if they faile in these two as I trust in God

God they shall, then are they quite gone, and for euer to hould their peace, for speaking more against the Lord Gods Sabbath.

6. The 6th text is that Colof. 2. 16. 17. let no man condemne you in meate and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes, vywhich are a shaddow of things to come, but the body is of Christ: Loe (say they) here you haue Sabbath dayes forbidden, the very point in question, & they are counted a shaddaw of Christ and therfore abolisht.

I answere 1. as there is two Lavves; a morall Lavv consisting of 10. Comm: all vvritten by the finger of God, vpon Tables of stone; and a ceremoniall Law vvritten by Moses and deliue-
red to the people; so are there Sabbaths morall, that is such as God engraue vpon the Tables of stone vvith other 9. preceptes; and there are Sabbaths ceremoniall, that is such as you finde no mention of in the Decalogue, but such as you finde recorded by Moses disperfed here & there in the 5. bookes of Moses, specially in Leuit. 23. 4. &c. to the end of the chapter: Nowv as vvhen you reade Heb. 7. 12. Ephes. 2. 15. If the priest-hode be changed, then must there be a change of the lavv: you vvill not here permite any man to iumble confusedly together the lavv morall and Law ceremoniall, and say both these lawes are

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here changed, but you vwill distinguish of Lawes, granting them the ceremoniall Law to be meante here, but not the morall, so doe I in answer to this text Col. 2. 16. distinguish of Sabbaths, granting them here is meante only ceremoniall Sabbaths, denying that here is meante the Morall Sabbath of 7th day: That this distinction is good, and that by Sabbaths here is meant only ceremoniall Sabbaths, doe beare witnesse to me, euen vworthy diuines of their owne side, as, Greenham in his vvorke vpon the Sabbath day; and Perkins in his cases of conscience booke 2. chapt. 16. Sect. 3. and Dod vpon the 4th Comm: pag. 133. and Elton vpon the Colossians 2. 16. and Ames in his Thesis touching the Sabbath. 2. That here is meante only ceremoniall Sabbaths is plaine by the context, and that by two reasons; the former, in that these Sabbathes are ranked vvith other things all vvwhich be ceremonies, as meates, and drinckes, and new Moones, and holy dayes, so that all other things in this text vvwhich the Apostle aboliseth being ceremonies, it giues vs cause to thinke the Sabbaths placed and ioyned vvith them be only ceremoniall Sabbaths, as M. Dod vvell obserueth vpon the 4th Com: the latter reason, is for that this 16th verse is, as you may see by the vvord of inference Therefore a conclusion, vvwhose premise you haue in the 14th verse, and here the Apostles discourse is on this

vvise.

wife: If the hand wrighting of ordinances (which is the Law, that commanded meates & drinckes, and Holy dayes, new Moones & Sabbath dayes) be put out, and taken away; Then let no man condemne you in meates and drinckes, in Holy dayes, new Moones or Sabbath dayes: But the handwrighting of ordinances, is put out, and taken away: Therefore let no man condemne you in meates and drinckes, in Holy dayes, new Moones, or Sabbath dayes: The minor you haue v. 14. the conclusion in v. 16. Now for asmuch as it is a rule vvith Logicians, that there should not be more in the conclusion, then vvas in the premisses, Hence it followeth that if by the vvord Sabbathes in v. 16. you vvill vnderstand the morall Sabbath of the 7th day, then by handvvrighting of ordinances in v. 14. you must vnderstand at least that parte of the Morall Law, vvwhich is the 4th Com: the vvwhich commanded that Sabbath: The vvwhich if you doe, then you rune vpon this absurdety, that you make the Apostle to abolish in this text a branch of morall Law, as the vvhole or at least a parte of the 4th Com: and so wheras the Lord wrote vpon the Table tenne commandements Deut. 10. 4. you make by this interpretation but nyne commandements, or at most but nyne and an halfe, or but nyne and three quarters or there abouts; for tenne compleate, there is not I am sure.

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Against my distinction they say, by Sabbaths, in this text of necessity must morall Sabbaths be meante, because vnder the name of Holy dayes, is comprised all ceremoniall Sabbathes, so that then the word Sabbaths must meane the morall Sabbath: whereto I answered that I vwill lay you out for euery word its proper day it signifies, and yet the morall Sabbath excepted: 1. by new Moones is meante only the first day of month Numb. 28. 11. 2. Holy day is in the originall, feast day, or a feaste; or, in parte of a feaste *in parte*: now the Lord had commanded the Jewes a feast of 7. dayes Leuit. 23. 34. 39. of vvhich feast, the first day, and also the last day were Sabbaths; now the dayes goeing betwene the first and last day, these vvere the parte of a feast, *in parte*, and these the Apostle aimed at, by holy day: and then 3^d. and lastly by Sabbaths are meante those annuall Sabbathes, vvhich vvere on the first and last day of the Feast of 7. dayes: now least ye think this distinction and application but a conceipte, see Leuit. 23. 37. 38. where the Lord himselfe distinguisheth twixt Feastes and Sabbathes: vwhen he said, These are the Feastes &c. besides the Sabbathes &c. Or, if by Holy day, or Feast, you vwill vnderstand all these 7. dayes, with the first and last dayes which were Sabbathes; then by the vword Sabbathes in Col. 2. 16. may be vnderstood these Sabbathes Leuit. 23. 24. 32. vvhich

which were feastes but of one single day a peece, and eighther of them called Sabbathes, and these vvere the Sabbathes vvhich Paul abolished: so you see, there is no necessity by Sabbathes, to vnderstand the Morall Sabbath at all.

I answered 2. to the text Col. 2. 16. that hereby vve ought not to vnderstand the Morall Sabbath, as if that were abolished, for this vvere to set Paul against Christ, the seruant against his Lord; for Christ establisht the morall Law, and euery iott and title of it to the vworlds end Math. 5. 18. now the 7th day Sabbeth vvas not lesse than a iott or title of the Law; and did Christ please to ratifie it to the vworlds end, and shall vve make Paul with in a fewe yeeres after to abolish it? vvhats necessity is there of such large vnderstanding of the vword Sabbathes? is there any besides mens pleasures, so to haue it, that they might throw downe the sacred tyme of the Lords Sabbath? Beware ye be not found fighters against God; and to side it vvith that branded vvicked one in Dan. 7. 25. vvho thought he might change tymes, and the law.

It is not to be passed by vvithout obseruation that the Apostle condemnes Sabbathes but indefinitely, he said not all Sabbathes generally, but Sabbathes indefinitely, as of some Sabbathes only: but say now that an indefinite axion may be conserued eighther generally or particularly, as

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the matter, and circumstances of the place requireth, why I shew me now vvhhat occasion this context giueth you to vnderstand here Sabbathes, of all Sabbathes morall and ceremoniall, or of any but ceremoniall: or if you haue grownds so to doe from some other text, I pray shew the text or if from som reasons, I pray shew the reasons, and let them be necessarily sounde, and demonstratiuely true, for there is great cause it should be so, since by force thereof you vwill confront one of Gods expresse commandements; you had need looke you goe on sure grownde vvhhen you attempt to altar any branch of those commandements vvhich God himselfe tooke care to wright in Tables of stone: for my part, I trust it shall euer be my care to death, to maintaine the inuio-
lable and eternall Law of God, those is commandements and euery iett and title of them, so as not to departe with any of them, nor suffer a title to be snatcht from me by any light distinctions, or humane vnnecessary enlargement of the sense of words; I trust God vwill euer giue me to make conscience of that Commandement Deut. 12.32. vvhatsoeuer I command you, take heede you doe it: Thou shalt put nothing there to, nor take ought there from: if I must not take any thing from the Law of God, then resolute I, not to consent to, or yeelde that the Lords Sabbath should be rente from Gods Law, vpon euery or
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any light coniecture, and probable argument.

I answere 3^d. if by Sabbathes here must be meante all Sabbathes, as well the Morall as the Ceremoniall Sabbathes, then by like reason may I gather an abolition not only of the ceremoniall Law, but also of the morall Law, for Ephes. 2. 15. tis said, Christ hath abrogated the law of commandements: and Heb. 7. 12. of necessity there must be a change of the Law: now vvhy may not I by the word Law vnderstand both morall and Ceremoniall Law: as vvell as you by the vvord Sabbathes to vnderstande the Morall and ceremoniall Sabbathes? see therefore vvhat absurdities would follow if it were lawfull thus to extende vvords: but happily some thinke it no absurdity to say that Christ by his death abolished both Lawes, the ceremoniall and the morall: but if such thoughtes and sayings be not blasphemouse against the Law of God, I know not vvhat are; if such collections be not of most perniciousse & dangerousse consequence in Gods Church, I cannot tell what be: did not the same Christ whom they vvould make to abolish the morall Law, renounce this facte, and also contrariwise establish this morall Law Mat. 5. 17. 18. saying, I came not to destroy the Law &c. and then, vntill heauen and earth perish one iotte or title of this Law shall not passe? but they vvill say, it vvvas reestablished againe after by the

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Apostles : vvhether to I say, doe you thinke it vvas lawfull for Christs Disciples & Apostles to raise vp vvhath Christ their master had once throwne downe ? an house diuided against it selfe cannot stand.

I answere 4. that only such Sabbaths be abolished here as be shadowish Sabbaths in their nature, vvhose body they aime at is Christ ; for this is giuen as the formall reason vvhyy meates and drinckes , and Holy dayes, and Sabbath dayes be abolished, namely because they be shadowes, now shadowes say all men must vanish at presence of their body; so that Sabbaths, because shadowes, be abolished : But now the 7th day Sabbath , as a Sabbath, is not by nature a shadowe of Christ, for asmuch as it vvas in its institution , as a Law, writtē in mans hart in innocency, before the fall, as all men grante, & as may be proued by Eccle. 13. 31. Eph. 4. 24. at vvhich tyme vvas no knowledge or need of Christ: vvhetherfore this text Col. 2. 16. 17. doth not deale against the 7th day Sabbath.

I answere 5. and lastly, that vvhetheras the difference twixt them and me is not about the duties in the day, as Rest and Holinesse, as if they vvent about to abolish these, vvhich they doe not ; but our question is only of the tyme and day, the 7th day for a Sabbath ; now this text Col. 2. 16. they produce to proue an abolition of that 7th day

day, that so a way may be made for the 8th day to come in: now be it I should grante them this text dealeth against the Morall Sabbath in the 4th Com: as vvell as against other Sabbaths, doe but behould what an absurdety they fall into by this their opinion, which is whilst they stify and truely auowch, the duties in the day of Rest and Holinesse, be Morall and eternall, they vtterly & for euer ouerthrow them, and make them meere ceremonies, as they doe the tyme and 7th day, & so they abolish too the life and soule of the Sabbath: that I may discover this vnto them, it is to be obserued that as touching the day and tyme of the Sabbath, this text hath not one word directly, for the word Dayes added to the vvord Sabbath in the text, is not in the originall, as you may perceiue, it being written in smaler letters; whence I collect that the tyme and day was not the cheife and principall thing the Apostle aimed at to abolish, for then, that he would not haue left to be collected, but would plainly haue exprest it in words; so then the maine thing the Apostle droue at was Sabbathes for this he expressed plainly in worde: Here note, that as the word Day notifieth the tyme; so the word Sabbath notifieth the dutie to be performed in the tyme, which is Rest; as all diuines confesse now abolish and take away by this text of Col. 2. 16. that Sabbath and Rest, from labours commanded

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in the 4th Comm: and then you giue liberty for men to exercise themselues in seruile labours, at home in their families, and a part a brode in the fields in ploughing, dikeing, carteing, and the like; now these exercises doe vtterly abolifh Holines. I doe not say Holines absolutly, for a man may be holy in a calling, but I say it abolifeth a Sabbaths Holinesse, vvhich is, to be exercised in holy performances without labour, and a whole day, and in holy assemblies: but how can they be in the congregation, in the assemblie together, who be euery man at his owne house seuerally, or in the field scatteredly at their labours? the same whereof is, that take away Sabbaths; and you take away Rest, which is signified by the vvord Sabbath: againe, take away Rest, and you necessarily take away Holinesse, that other dutie also. And againe, if you by this text of Col. 2. 16. doe abolifh the very duties of the Sabbath, Rest, and Holines, as you doe, haue you not made faire worke think you, by abolifhing that which you call the morality of the Sabbath, euer Rest, and Holinesse.

7. The 7th and last text they produce for the abolifhing of the 7th day Sabbath is that in Exo. 31. 13. where the Sabbath are said to be a signe that the Lord did sanctifie his people; now they say all signes be abrogated, and therefore the Sabbath day.

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I answere 1. The Lord God doth not say expressly in this text, you shall not hereafter, as namely after the death of Christ, keepe the Sabbath day any more, because I haue made it a signe now : no; but thus much is collected by humane reason, because God made the Sabbath a signe : now I can but vvonder how mortall man dareth by bare force of his blind & feeble reason thus to confront his God : God said in his 4th Comm: (which he wrote aboue all Scripture by his owne finger) Remember the Sabbath day, to sanctifie it: The 7th day is the Sabbath, in it thou shalt not work: Now the quite contrary to God, men now a dayes blushe not by bare force of reason to anowche : Namly that the Sabbath day is abolished, and therfore not to be remembred any more, nor to refraine seruile work in it: yea, they contradict their Sauour too, who said of the Morall Law, one iott or title of it should not passe to the vvorlds end Mat. 5. 18. but they say yis, that one iott to vvit the 7th day Sabbath may passe &c. now choose you vvhither it be safer to leaue the vveight of your soules vpon Gods and Christes expresse wordes, or vpon mens force of reason by way of collections and consequentes: we hane formerly showne how blinde a thing mans reason is in matter of religion, and especially in the duties of the first Table vvhich conserueth God, and that therfore Diuines in other

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cases dare not deliuer ought out of a text, as a doctrine which is a collection or consequence, but they will first be provided to backe its collection by a plaine text of Scripture, and how is it that any dares in this Text Exod. 31. 13. make a collection thence, yea to the contradiction of one of Gods Commandements, As that the Sabbath day is abolisht, because a signe: vnles he doth therewith all lay downe his text of Scripture, to backe it with all, where it is expressly said, this Sabbath day is abolished, because it is a signe, the vvhich I neuer yet sawe done by any, nor doe I thinke I euer shall see: in meane tyme whither it be better to obey God or man, to leaue to his expresse vvordes, or to mens reason and collections against his words iudge yee: among men it is so, that a Law enacted by the high Court of Parliament, it cannot be reuerfed or abolished by the arte or pleadings of the lawyers, but only by a repeale of an other Parliament: me thinketh we should not haue lesse reuerence of the lawes enacted by God, nor suffer any alterations in them by the arte and reasonings of diuines, vnles vve had a plaine counter maunde from the high God.

I answere 2. in this text Exod. 31. 13. if any thing be abolisht as a signe it is Sabbathes, rather the day, or as well as they day, for the text mentiones only Sabbathes: now Sabbath, signifieth

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fifth Rest; if then Rest be a signe and abolished, and to that Rest spake of in 4th Com: then is that Holines there enioyned also abolished, for if men may occupy their bodies and mindes, about seruile labours, in their families and in the marketes, and in the fields, vwhere is any place left for holy assemblies, and for prayer with and in the congregation and the like? so then this absurdety they fall into by this their collection, that they make the very duties of a Sabbath rest, and Holines, to be ceremoniall & abolished, which else where they hould to be Morall.

I answer 3. be it so, that the Sabbath is a signe, yet I deny that therefore it is abolished; for, all signes be not abolished, The raine bowe a signe to men and all liuing creatures, that God would neuer destroy the world more by waters, Gen. 9. 12. 13. this bowe is not abolished, for to this day we see it in the cloudes: Jonas, being three dayes & three nightes in the whales belly, vvas made a signe of Christs, being so long in the harte of the earth, Mat. 12. 38. 39. 40. yet the story and the truth of Jonas his being so long in the vwhales belly, hath as much being now to this day, as it had vwhen Christ spake these wordes; and that story hath its vse euen now in the Church as well as then, this story and truth is not abolished now, though it vvas a signe once; In a vvord, the Sacraments of Baptisme and Supper of the Lord

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are signes, and yet in vse still.

I answere 5. by distinguishing of signes, and that two wayes: first there be signes of things present, as is the Sabbath Exod. 31.13. it is a signe &c. that I the Lord doe sanctify you, here the signe & the thing signified are together in tyme: and there be signes of things to come, and such vvas the signe of circumcision, Genes. 17.11. vvhich aimed at Christ to come: now though I grant that signes of things to come be abrogate, yet I deny that signes of things present be abrogate, & such are the Sabbaths mentioned, Exod. 31.13. a difference must be put twixt the signes of things present, and future, since that vvhhen a signe and thing signified futurly, doe mete together in tyme, then the signe vanissheth; as vvhhen circumcision and Christs death came together then the signe circumcision vanished; but tis other vvise vvith a signe and the thing signified vvhich euer vvhere together, as vvas the Sabbath keeping, and Gods sanctifying them; for, if presence of a signe, and thing signified then together had caused an abolition of the signe, vvhy then the Sabbath day (because a signe of Gods present sanctifications) had beene abolished euen then vvhhen Moses vvrote these vvordes Exod. 31.13. & if presence of the thing signified could not then abolish the Sabbath, vvhy should it now, since God is euer the same to them that keepe
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his Sabbaths then or now? he sanctified them, then he sanctifieth vs now: there is no reason therefore that such as are signes of things present, as is the Sabbath Exod. 31.13. should be abolished. My 2^d distinction of signes is, that there be signes of things future as hath bene shewne Genes. 17.11. and signes of things past, as the Sabbath is made a signe of the creation and of Gods Rest at the beginning of the world, vvhich is a thing past, Exo. 31.16.17. keep the Sabbath &c. it is a signe betwene me and the children of Israel; for or that in 6. dayes the Lord made heauen &c. in the 7th day he rested. The word (for) is and may be translated (that) as Deuter. 29.6. now though signes of things future vanish when the thing signed comes in place, yet is there no cause why we should thinke a signe should vanish, as the Sabbath day, whose thing signified is long since past, as Gods Rest at the creation: why may not, the Sabbath day signify and commemorate Gods Rest and Sabbath day at the creation, euen to the worlds end, as well as in Moses his tyme? and vvhy should we thinke the coming of Christ in the flesh should haue more force to abolish the Sabbath day, if it had bene a signe of Christ to come, then the work of creation, vvhich is eternally to be remembered, hath force to perpetuate and eternalize the Sabbath, since that the Sabbath was a signe of its remembrance?

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I confesse, I heare them produce one Text to proue that all signes be abolisht, and that is written in Colos. 2. 16. 17. vvhether the Apostle seemes to giue a reason vvhy meates and drinckes, and Holy dayes, & Sabbath dayes are abolisht, namely because they were shaddowes of things to come; vvhen they collect that all shaddowes be abolisht; and all signes be shaddowes; ergo all signes be abolisht. Here vnto I answere 1. tis true that it is commonly taken that these things being shaddowes, vvherefore abolisht; but vvither this be a necessary, or but a contingent truth, I vvill not now question. 2. Whereas they suppose all signes to be shaddowes, this is false: for, the word shadowe, being but thrice (as I take it) vsed in the New Testament, as in this Text Col. 2. 17. and Heb. 8. 5. and Heb. 10. 1. vvith reference to Christ; it euer signifieth a shadow of things to come: now a signe is vsed to signifie, and signe out some tyme a thing past, as Rom. 4. 11. some tyme a thing present, as Exod. 31. 13. some tyme a thing future, as Genes. 17. 8. 11. now all signes then be not shaddowes, since some signifie things past, some typifie things present. 2. Shaddowes, still haue reference to Christ, Col. 2. 17. vvich are a shadow of things to come, but the body is of Christ, so a shadow aimes at Christ: but a signe often hath reference to God to Jehouah, as in Exod. 31. 13. Isa. 38. 7. Thus as a shadow and a
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signe differ in vvordes, so you see they differ in use and application, & therefore they be not both one, as they vvould.

But when they see this profe thus vvill not hold, then they fetch about the bushe an other vvay, laboring to make the vvord signe in Exod. 31. 13. to be a signe of a thing future, and that of Christ too; and then they thinke this done, the word signe in this text, and the vvord shadow in Col. 2. 17. vvill be both one, and so their propose become good againe: To this end, they add these vvords, (By and through Christ) to the Text Exod. 31. 13. and vnderstand the text as if thus reade, The Sabbath is a signe &c. that I the Lord doe sanctifie you; by and through Christ: and the reason of this addition, they say is because God doth all that he doth to his Church, by and through Christ, as in Eph. 1. 3. Blessed be God, vvho hath blessed vs vvith all spirituall blessings in Christ.

Hereto I answere 1. admit that God did sanctify, by and through Christ: how vvill it followe and be soundly proued, that because God and Christ doe sanctify man together, that therefore also vvhat God made to be a signe of his vvork of sanctification, the same also must necessarily be a signe of Chrifts work of sanctification? proue I say that it vvvas Gods pleasure to make the Sabbath here a signe of Christ, as vvell as a signe of

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himselfe: for though it vvas a signe by Christ, yet vvas it a signe of Christ: we must know signes are not applied to God or Christ naturally, but voluntarily, euen according as it pleased the Author of those signes to appointe them, to one or more persons, to himselfe or to other.

I answere 2. if Christs cōworking vvith God, causeth that vvhich is a signe of Christ; Then it followes too, that the Ministers of the Gospell, coeworking vvith God and Christ in the worke of sanctification, that therfore if the Sabbath be a signe that God sanctifieth his people, the Sabbath must be a signe also, that vve of the Ministry doe sanctify Gods people, and such an vse of the Sabbath vvas neuer heard of before.

I answere 3. if they vvill conioyne any of the persones in the Trinity, vvith the vvork of God the Father in sanctifying vs, it vvare most proper to ioyne the Holy Ghost (and so Piscator vpon Ezek. 20. 12. 20. applieth it) and say, God sanctifieth vs by the Holy Ghost, rather than by Christ since sanctification is more properly attributed to the Holy Ghost than to Christ: for the Father createth, the Sonne redemeth, the Holy Ghost sanctifieth: But I will not stand vpon this.

I come to the Text Eph. 1. 3. God hath blessed vs with all spirituall blessings in Christ: if you vnderstand these vvordes so, as if vvhatsoever blessing the Church enjoyeth, Christ doth equally
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equally and a like with the Father dispense effectually and bestowe it on the church, you misvnderstand them, doth not Piscator vpon this text, that the word all must haue a limitation? Justification is an acte solely of God the Father, not of God the Redeemer, absoluing and acquiting a penitent beleeuing sinner: likewise Election is an acte of God the Father, not of Christ the Redeemer: Also the donation of the elect vnto Christ Job. 6. 37. is of like nature: can it be said here, God the Father gaue the elect vnto Christ, in Christ, by Christ, or through Christ? vwhereby you see Christ is so farre from effecting equally and a like all vvorkes vvith the Father, that some vvorkes he hath no hand or stroke in; and yet if they vvill haue this text to make for them, they must proue by it, that not only Christ doth effect all vvorkes the vvhich his Father effecteth, but also that Christ doth them, euery way equally and a like as God the Father doth them; for, else how vvill it follow by like reason, that the Sabbath being a signe of Gods sanctification, it must also be a signe of Christs sanctification too, vnlesse it be from this grownd, that God his sanctification, and Christ his sanctification be both performed equally, and a like in all respectes? but since the former cannot be proued, the latter can much lesse be proued: But there vnto it may be said, though the generall cannot be proued, yet

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the particular in question may, Heb. 10. 10. wher
tis said, we be sanctified by the offering vp of Ie-
sus Christ &c. so that Christ doth sanctify as well
as God the Father : Herevnto I answere, whither
sanctification here importeth any more then a
washing vs from the guiltinesse of our sinnes, or
not, I will not dispute: but let it goe for granted
that by sanctification here is meant that inherent
new quality of Holines; yet it will not follow,
that because Christ sanctifyeth vs, as well as God
the Father sanctifyeth vs, therefore vvhatsoeuer is
made a signe of God the Fathers sanctifying vs,
is necessarily must be a signe of Christ his sancti-
fying vs to, so as if God made the Sabbath a sig-
ne of his sanctification, he must also make the
Sabbath a signe of Christs sanctification; how by
force of our feeble reason we dare put such a ne-
cessity vpon God, I cannot see: nay rather the
cōtrary appeares to mee, that for so much as Gods
sanctifying vs, and Christs sanctifying vs be farre
vnlike each other, therefore they should not by
force of reason obtaine a like preuiledges and
relations: to this purpose see how they differ,
1. God sanctifyeth by virtue of his Godhead and
Diuinity; Christ sanctifyeth by the offering of
his body Heb. 10. 10. now great is the difference
twixt the Deity and the Humanity. 2. God the
Father sanctifyeth vs of himselfe, & by himselfe
originally; but Christ his death and sufferings,
or

or Christ his body offered vp, sanctifyeth not of and by it selfe, but of, from, and by God, and by his blessing vpon it: so you see there is not so strong reason that Christ should haue the Sabbath made a signe of his worke, as there is that God should haue it made a signe of his: and so much of his answere, wherein you see they put me to much needlesse busines, by shewing themselves too to busy with humane reason, for as by bare force of reason without any precept they vwill erect and vphould new Sabbathes, as the Lords day; so by meere force of their reason they vwill make new signes, or else will make those signes, to appertaine to such persons (as to Christ) newly, the which Gods word is deeply silent in, I can but wonder that discreete men who wold know the defects in our reason, dare there withall wade into the deepes of God, thus farre: yea, I v wonder the more, when I consider the ende thereof, which is to defeate God of his chosen sacred tyme for his worship, and to thwart a morall precept.

I answere 5. admite that God doth all by Christ, and so euer did, and also admit the Sabbath vvas a signe of Christs sanctification, no lesse then of Gods, yet though I may truely and soundly distinguish of Christs workes and sanctification: some are euer present with the signe, some are future, whose signe goeth long before

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the thing signified : of Christs present sanctification was the Sabbath a present signe, Exod. 31. 13. keepe ye my Sabbath for it is a signe &c. That I the Lord doe sanctify you : where the signe and the thing signified are together: of Christs future sanctification, you haue the Sacraments of the old Testament circumcision and the Passeouer and also as they would those meates & dringes, and Holy dayes, and Sabbath dayes, vvhich are a shadow or signe of things to come, Col. 2. 16. 17. vvhere the signes and things signified are farre distāt in tyme, & tōne long before thother: Note farther, Christ may be said to sanctify virtually, or really; as I may say virtually, and as thus he is the lambe slaine from the begining of the world, the virtue of whose death did saue the Patriarkes, so the virtue of Christs incarnate may be said euer to sanctifye, as in dayes of Moses Exod. 31. 13. and thus although I grante Christ did sanctify with God Exod. 31. 13. and that (perhaps) also the Sabbath was a signe that Christ did then sanctify the people, yet this signe being present with the thing signified, could not be abolished by the presence of the body or thing signified, for if it could then had the Sabbath beene abolished euen in Moses dayes when he wrote those wordes, Exod. 31. 13. since the Sabbath vvhich was the signe and sanctification, which was the the thing signified, were then both together
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present. 2. Christ may be said to sanctify really, and that is whilst he was God-man, Incarnate, & thus he is considered of only as to come afterwards, as Col. 2. 27. which are a shadow of things to come, that is of Christ to come then; and here I deny not but signes of things to come may be abrogate, but, yet here I deny that the Sabbath Exod. 31. 13. was made any signe of any thing to come afterwards; So then vntill they proue the Sabbath Exod. 31. 13. was accounted and called by God a signe to come, of Christs sanctification, they cannot proue it abolished: The Text saith not, The Sabbath shall be a signe &c. that I the Lord will hereafter sanctifie thee: but it saith, The Sabbath is a signe &c. that I the Lord doe sanctifie thee: now we must not confound tymes, the present tense with the future tense, and so ouerthrow Grammar.

I answer 6. and lastly, I haue cause to reiect that which is their summe and scope out of this text Exod. 31. 13. namly to proue this conclusion and assertion, That the Sabbath day is not abolished: it being brought in direct opposition to Gods commandement Exod. 35. 2. The 7th day shall be vnto you the Holy Sabbath &c. God said, the 7th day shall be your Sabbath: and they say, The 7th day shall not be your Sabbath: now I reiect this, because these two are not of equall authorities: one is an expresse plaine infallible

word

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word of God ; tother is but a collection by man liable to error in his collections ; now if Paul so sleited mens contrary judgments of him ; I passe not to be judged of mans judgment 1. Cor. 4. 3. may not I sleite mens contrary judgements of Gods Law? saying, I passe not what censure and collections men bringe against Gods Law? I shall mans collections & conclusions beare equall authority with an expresse Commandement of a God? or countermaunde it? Neuer with me, I trust to God.

Finally, to giue one answer that may serue for both those textes, the 6th and the 7th, wher to I haue last answered, that is to the text Colos. 2. 16. 17. and to the Text Exod. 31. 13. say, I should grante them out of these two Textes euen all which they desire to haue, as namly that by Sabbathes in Colos. 2. 16. is meante the Morall Sabbath of the 4th Com: and that it was reckoned for a shadow of Christ to come too: yea, let it be granted them that the Sabbathes Exod. 31. 13. were signes & shadowes of Christ to come, why yet it will not follow that these Morall Sabbathes of the 7th day be abolisht absolutly and altogether.

To this purpose note with me, The 7th day Sabbath may be considered absolutly, or relatiuely and significatiuely; for instance, John the Baptist,

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was a man, there is his absolute nature; againe he
vvas the fore runner of Christ, there is his office
and relative nature, vvhere by he pointed out
Christ for to come after him: now when Christ
vvas already comne in Johns presence, so as Iohn
pointed to him, saying: Behold the Lambe of
God, now forth vvith Iohn lost, his relative natu-
re, of being any longer Christs forerunner, and to
preach of Christ as to come, because Christ was
already comne. Neuerthelesse Iohn lost not but
still retayned his absolute nature of being a man,
for he vvas a man still after Christ comne as well
as before: An other instance, an Iuy bus he hung
vp at a vinteners house, it is an Iuy bus he: and
also it is a signe of vvyne to sell in that house;
now take downe the bus he, or pull downe the
house vvhere the wyne vvas, and then the bus he
ceaseth to be a signe any longer yet it remaines
to be an Iuy bus he still: Iust so the Sabbath, it
hath an absolute nature, as it is a Sabbath? and it
hath a relative and significatiue nature as it is a
signe of Christ, as they say: now be it at Christs
coming, the body & thing signified being comne
and in presence, the signe or shadow then is to
vanish, vvhy be it so, let the relative and signifi-
catiuue nature or quality of the Sabbath vanish as
it vvas a signe of Christ, vvhy yet it followeth
not therfore the Sabbath as a Sabbath, in its ab-
solute nature should also vanish: but you vvill

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aske perhaps, what I counte and call the absolute nature of the Sabbath? Wherto I answered, I account all that to be the absolute nature of the Sabbath day, vvhich is euer and besides the significatiue and typicall nature: more particularly, I accounte it to be that particular tyme and day, to wit the 7th day, chosen and culled from all the 7. dayes in the vveeke by God, and by God destinated and appointed by a speciall commandement, to be kept, 1. for his vvorship and seruice; or, to be honoured with his vvorship and seruice: 2. to be kept for the good of man, as himselfe, and his sonne, and his daughter, his man and maide seruants: and this good is twofoulde, first for the good of their soules in holy exercises: secondly for the good of their bodies, in a refreshement from labours: 3. to be kept for the good of our very cattell, that thine oxe and thine asse may rest Exod. 23. 12. and tis is it I counte the absolute nature of the Sabbath, the which I vvould not haue abolished.

I come now to cleere the point farther, and that by sondry examples in Scripture: as 1. certaiue meates being for a tyme legally vncleane, as the Cony, the Hare, and the Swine, Leuit. 11. 5. 6. 7. were made shadowes of Christ to come: and abstinence and forbearance of these meates vvvas commanded till Christ came; but Christ being comne once who vvvas the body of those

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shadownes, forth with those meates ceased to be shadownes, and libertie to eate them vvas granted Col.2.16.17. But though those meates ceased to be shadownes then, which was their significatiue nature, yet they ceased not to be meates though for euer, vvhich was their absolute nature, though the Cony, the Hare, and the Swine, ceased to be shadownes of Christ; yet the cony ceased not to be a cony still, nor the Hare to be an Hare still, nor the Swine to be a Swine to this day; and Paul did not abolish these in these respectes, which was their absolute nature, by the Text Col.2.16.17. so though the Sabbath ceased to be a signe of Christ to come, yet ceased it not to be a Sabbath, nor to be one the 7th day. Againe note, those meates were forbidden till Christ came, as shadownes of him, but vvhhen Christ came that prohibition in that respect, as a shadowe vvas reuerfed and reuoked, so as it vvas vnlawfull for them in that regard to refraine those meates, and yet in an other regard and in a morall respect it vvas still vnlawfull for them to feede one those meates, and they vvere and vve are still bounde to refraine eating them, as in dayes of fasting, vvhhen God calles to weeping and mourning Isa.22.12,13. Well then, as they might not eate then, nor we eate now, in diuerse respects; so might not Iewes prophane the 7th day Sabbath, no nor we Christians now, so be in

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diuerſe reſpects, if they kept it ſignificatiuely, & vve morally : Alſo Paul might abolifh theirs as ſignificatiue by Col. 2. 16. 17. and yet not meddle vvith ours, no more then he abolifht faſting by this text. We may not make an Image to worſhip, yet may vve make an Image for ornament, and not violate the 2^d Com : ſo you ſee reſpects doe alter things not a little.

2. The Rocke, vvas made a ſigne of Chriſt 1. Corin. 10. 4. They dranke of the Rocke that followed them, which rocke was Chriſt : now vvhen the Rocke ceaſed to be a ſigne of Chriſt, yet it ceaſed not to be a Rocke ſtill, it loſt but its ſignificatiue nature onely by the coming of Chriſt, and ſo the Sabbath loſt but its ſignificatiue nature neither: but your arguing is as if once a thing be abrogate in its ſignificatiue nature, why ſo it muſt be alſo in its absolute nature, vvwhich you ſee is falſe.

3. Holy dayes, had a ſignificatiue nature, being ſhadowes of Chriſt to come, Col. 2. 16. 17. now at Chriſts coming, in this reſpect they were abolifht; and yet to this day in other reſpects we retayne Holy dayes, for we keepe Pentecoſt or whiſuntide now ſtill to this day : if therfore we may retayne a Jewiſh Feaſt day as Pentecoſt, notwithstanding it had a ſignificatiue nature, and notwithstanding that Paul expreſſely forbade it Col. 2. 16. 17. why may we not by like reaſon retaine

taine the Jewish 7th day Sabbath, though it had beene significatiue, and though Paul in that respect had forbad it Col. 2. 16. 17. if vve yeeld not this, our owne practise in still keeping Pentecost day will condemne vs: Moreouer, you know all difference of dayes vvas taken away, Rom. 14. 5. and Gal. 4. 10. namely, as shadowes of Christ, or as Heathenish superstition; Neuerthelesse to this day vve obserue difference of dayes in other respects; in a morall regard, for we keepe fast dayes solemnely; and vve keepe the Lords day euery Sunday, so as our owne practise telleth vs a day abolish in some one regard is not forth with therefore abolished in all respects absolutly, by those textes vvhich speake against them.

4. David, a signe, shadowe, or type of Christ to come Ps. 2. Ps. 118. 22. 24. he had a relative or significatiue nature as he vvas a King, so as his Kingly office vvas a type of Christs Kingly office; vvhy yet vvhen Christ the body came, all Kingly offices did not cease, for we retaine them to this day: The High Priest, he was a type of Christ, now that very High Priest who liued before and after, and at Christs passion, so soone as Christ had finisht all vpon the crosse, that High Priest lost his typicall nature, he was no longer High Priest or type of Christ, yet he ceased not to be a man still, or a Seruant of God and the like.

5. Circumcision it was a signe Genes. 17. 11, Rom. 4. 11. now those infants that were borne, and circumcised a little before Christs passion, the cutting of their foreskine vvas a signe of Christ to come, vntill Christ had suffred vpon the crosse, and no sooner had Christ suffred but their circumcision ceased to be any signe of Christ to come, and yet for all that their circumcision ceased not then also, for they remained euer after with the foreskine cut of: yea, and it is not to be passed by vvithout obseruation, that though there was a meanes by the arte of chirurgery to draw on the foreskine againe, and so to nullify and vncircumcise themselues, yet Paul vvould not haue them take away their circumcision, see 1. Cor. 7. 18. if then it had beene necessary that at Christs passion, all things that had formerly bene made signes, should then haue bene abolis hed amongst christians, vvhy then vvould not Paul haue giuen way to these christians newly called, to haue gathered their vncircumcision, or vndone their circumcision, and taken away the scarre? so; you see the incision or scarre might and did remaine, though the signe annexed to it vvas abolis hed: By all vvhich examples it is more then manifest that though they could proue the Sabbath day a signe, or a shadowe, yet it can not follow that therfore it must be vtterly and absolutly abolisht in all respects, by those two

textes

textes Col.2.16.17.Exod.31.13. nor vvill it follow necessarily, that ought in a Sabbath is abolished, saue its typicalnesse and significatiue nature only.

Thus you see all their textes fully as I trust answered, so as they haue no ground in Gods Booke for abolishing of Gods Sabbath; and to conclude, I can but wonder vvhat should sett wise and religiouse men on worke, thus to sharpen their vvittes against the Lords Sabbath, it being a branch of that inviolable & eternall Law of God, wrote in Tables of stone, to notify its perpetuity: they hauing no plaine and direct Text of Scripture necessarily abolishing it, it can be nothing then, but their bare vvilles and pleasures to haue it abolished, and this grownded vpon the custome of the church, because shee hath abolished it, now a long tyme.

They haue not thus done vvith it though for they haue also certain reasons & argumētts more, vvhich vve novv come to my minde against the tyme and day; where by they would proue the Sabbath day abolished.

The first is taken from Christ himselfe: Say some men, vvhy Christ himselfe abolished the Sabbath day, and that euen in his owne tyme whilst he vvvas vpon the earth, for, He gaue leaue to vvork vpon the Sabbath; as to leade beastes

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to water, to toile about lifting a beast out of a ditche; yea himselfe made clay on the Sabbath, to open the eyes of the blinde man, in so much as the Pharises taxed him for a breaker of the Sabbath, and for a godlesse man for it, saying, This man is not of God, because he keepeth not the Sabbath day Ioh. 9. 16. 14.

Hereto I answer 1. what matters it, what those superstitious Pharises censured of Christ, vwho were the blind leaders of the blinde, and of enuy could not endure Christ should doe any thing but they would carpe and cauill at it if possible they could: though here they would not endure Christ so much as to cure a blinde man on the Sabbath, yet it appeareth it was but enuy & but superstition in them, for Christ approued his owne facte of healing on the Sabbath day, by a common practise among the Jewes themselues at that day, of the like saying: what man among you, if his sheepe fall on the Sabbath, into a pitt, doth not take it, and lift it out? Mat. 12. 10. 11. yea it appeareth the Pharises and Doctoures of the Law, euen vnder the Law, allowed other men (though not Christ, nor his Disciples) to doe works of charity and necessity on the Sabbath, as to lift a sheepe out of the ditch: and for the Priest to kill the Sacrifices on the Sabbath, Matt. 12. 5. 11. I answer 2. let not vs attend to the Scribes and Pharises censures, but hearken we to Christ
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the true expounder & obseruer of the Law, now he allowed workes of mercy and workes of necessity to be done on the Sabbath day, as those instances afore mentioned doe proue: but for any to suppose Christ meante hereby to abolish the Sabbath, is a simple conceipte, for Christ saith of the Morall Law, vwhereof the Sabbath day is a branch, He came not to destroy the Law but to fulfill it, Mat. 5. 17. But suppose the Sabbath had beene a branch of the ceremoniall Law, why yet tis absurde to think that Christ would abrogate any thing of it so long as he liued, for the ceremoniall Law was equally in force with the Morall Law vntill Christs death: So then these things did not argue any abolition of the Sabbath day then, but rather giues vs to vnderstand how we Christians are to keepe the Lords Sabbath to the worlds end, not in any superstitious strictnes as if vve might not on that day doe works of mercy and necessity, but the contrary; for if Christ allowed it to the Jewes, euen before his death whilst no man doubteth but all Lawes morall & ceremoniall were in force; why should vve thinke but that he allowed as much libertie to Christians to the vworlds end?

2. A 2^d reason, is fetcht from that phrase Mat. 12. 8. The Sonne of man is Lord of the Sabbath day: whence it is thought, that since Christ is
T called

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called the Lord of the Sabbath: that therefore Christ may change the Sabbath day: & secondly, that Christ as Lord of the day, did abolish the day.

I answered first to the former; Say I should graunt that Christ the Lord of the Sabbath may or might change the Sabbath, whats that to our question? vve dispute not of what Christ may or might doe, but what Christ did doe? I answered to the latter; that neither the context, nor yet the phrase, of Christ being Lord of the Sabbath; will afforde any such matter: see the absurdety of such collections from a like phrase, Rom. 14. 9. Christ died, and rose againe, that he might be Lord both of the deade and of the liuing: can any hence collect, that because Christ is called Lord of the liuing? that therefore Christ might or did abolish or destroy the liuing? 2. to suppose Christ here did abolish the Sabbath day as a ceremony, is altogether growndlesse, for both at this tyme when Christ spake these vvordes, all ceremonies vv ere in full force; and also so they remained euer after, vntill the day of his death and passion; for not vntill then was the handwriting of ordinances taken out of the vvay Col. 2. 14. nor vntill his death, did Christ euer abolish any ordinance formerly in vse in the Iewish church: To conclude, no more can be gathered out of this text Mat, 12, 8. but the right vse of the Sabbath;

bath; Christ freeing it from the superstitions of the Pharises, who held that no worke might be done in no case vpon the Sabbath day, but Christ shewed that in a case of necessity his Disciples might plucke and rubb a fewe eares of corne, to satisfie present hunger; & Christ did beare them out in it, allowing a dispensation in such a case; for, as he vvas Lord of all the commandements, as touching his Godhead; so of the Sabbath day also, and therfore he might dispense vvith that law, and that day; or rather, he might therfore be trusted to haue giuen the true sense and exposition of the commandement, and to haue shewne them the right vse of a Sabbath day: as if he had thus said, since I am Lord of the Sabbath, doe not you Pharisies think that I vvill giue way no not to my Disciples to doe any vnlawfull acte on this day, nor suffer them to prophane this sacred tyme, for it is myne, I am Lord of it, if therfore their plucking eares of corne had bene blame worthy, you should haue found me so farre from defending them, as I vvould haue bene the first that would haue rebuked them for it; but herein I see they haue done no more then I doe allowe them to doe: the Lord of a corne field vvill allow his seruants, to make a footpath through his corne, in case of a necessity.

3. A 3^d reason is, because all things are be-
T 2 come

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come new, now in the Kingdome of Christ 2. Cor. 5. 17. and therefore the ould Sabbath is abolished, say they.

Where vnto I answered 1. if all things be become new, now in Christs Kingdome, I pray shew me then vvhether you haue a new commandement for the 8th day, or first day of the weeke, or for the Lords day, in steade of the ould 4th commandement for the 7th day, or Sabbath day: and where the Israelites vvere commanded in the first comm: to serue the true God only; shew me vvhether now we are commanded to serue any new God. 2. If all things be now become new, vvhether then did S. Iohn say, that he vvrote not a new commandement to the elect Lady, but that vvhich they had from the beginning, 2. Ioh. 5. to conclude, the Text 2. Corin. 5. 17. is ignorantly vvrested to a sense it neuer meante; for the Apostle treates not of new lawes and ordinances, but of new obedience, and of regeneration; that a man in Christ is not an ould man, but a new man in conversation: therefore saith the Apostle, if any be in Christ, he is a new creature &c.

4. A 4th reason is to this effect: That vvhich is changed is abolished; but the 7th day Sabbath is changed, vvherfore the 4th day Sabbath is abolished: That the 7th day Sabbath is changed: they proue by the standing still of the Sunne in

Ioshuahs tyme, Ios. 10. 13. vvhether tis said, the Sunne abode in the midst of Heauen, and vvent not downe of a vvhole day; whence they gather, that here tyme vvas changed, and if tyme vvas changed, then so vvas the 7th day changed which vvas a parte of tyme.

I answere 1. A man may judge of the soundnesse of this argument, by a like absurdery that vwill by as good reason be thence concluded, for if the standing still of the Sunne in Ioshuahs tyme, could make, that tyme vvas changed and the Sabbath day, then the same standing still of the Sunne then did make that tyme vvas changed, and the Sabbath day too, euen then at that present in Ioshuas tyme, when the Sunne stood still; and if then changed, so then abolished; and so there was no Sabbath in Gods church neuer after Ioshuas dayes: yea, if tymes formerly appointed in the Law vvere now changed by standing still of the Sunne, how did the Iewes euer after to know vvhich was the 14th day of the month for the Pascheouer? and the 50th day for Pentecoste?

I answere 2. that it doth not followe that the Sunne standing still, tyme is changed; but admit it were, and that the tyme being changed, the 7th day Sabbath is changed, as a parte of tyme, yet is it not changed in such respect as God commanded it, and as I vrge it: Note therefore a day

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may be considered as a certaine duration and space of tyme, consisting of so many howres : or, and that more properlie for the Light, as Genes. 1. 5. God called the Light, Day : Now be it the 7th day Sabbath vvas changed, considered as a parte of tyme, yet was it not changed by the standing still of the Sunne, as a Light ; for though standing still of the Sunne made that day a longer day (as in Summer you haue a longer day then in Winter) yet not an other day: there was no change of light or day: & for all the standing still of the Sunne, made one day a longer day, yet did it not make the 3^d day or the 7th day and light, to be the 4th day or the 8th day & light: nor did it transplace the 7th day or light, so out of its order, as that no man could euer after know vvhich vvas the 6th, vvhich was the 7th, or which vvas the 8th day or light that the Sunne made to the world. Now this is the day which God commandeth in 4th Comm: and vvhich I vrge here, namely the tyme of Light ; as for a day in respect of so many howres, God in vvisedome hath said nothing of that, least his 4th Comm : should not be generall and extend to all nations vvho euery one haue their day & light, but no certain number of howres, such a day is euer, and in all countries variable, some vvhere consisting of more, some vvhere of fewer howres.

5. A 5th reason, may fetch its ground from my answere to the reason last aboue, vvhether by Day I vnderstood only the tyme of Light, and not a certaine space and duration of howres, vvhence they may and commonly doe reason against the Iewes Sabbath by an absurdity thus; if all nations be bounde to the Jewes Sabbath day (vvhich you say is all the tyme of light) then in some partes of the vworld vvhether is halfe a yeere light together, there they must keep half a yeere Sabbath, & then also more inconvenience, for that they are to haue a Sabbath, but once in the space of 3. yeeres and an halfe, that is euery 7th halfe yeere, now in so long space for people to vvant Gods ordinance of preaching, many a soule may perish for vvant of Gods Word in the meane tyme.

I answere 1. to this latter inconvenience, what though they had no Sabbath for 3. yeeres and an halfe together, no soule needes perish for lacke of Gods Word preacht, for they may haue sermons in meane space as many as they please; since ther is a Comm : To preach the vvord in season and out of season, at all tymes and occasions: I answere 2. to the former absurdity, of keeping a Sabbath halfe a yeere together; I maruaile vvhy it should be thought more absurde for those nations to keepe one in 3. yeeres and an halfe, half a yeere for a Sabbath, then it vvvas for the Iewes
once

once in 7. yeeres (by Gods expresse commandement) to keepe an vvhole yeere for a Sabbath, *Leuit. 25. 4.* I answer 3. suppose it vvere absurd for those nations to keepe halfe a yeere for a Sabbath, and the Church of God did judge it so, & that present necessity did call for a more frequent Sabbath, as once in 7. twenty fowre howres, in such a case of necessity, it being found there is a true necessity vpon sound judgement, and vpon vveightie consultation and deliberation, then I doubt not but God vvould dispense; and we haue some examples to countenance the matter, as Circumcision though commanded, yet omitted during the tyme of Isralites trauailing through the vvildernesse, *Iosh. 5. 5.* and the Pas-seouer commanded to be eaten on the 14th day of the first Month, yet in case of necessity, a man being on a farre iourney he might eate it on the 14th day of the second Month, *Numb. 9. 1. 3. 10. 11.* thus in cases of vrgent necessity, God hath dispensed, and I doubt not but in like cases God vvould doe the like againe. But vvhat's this to vs in our countries vvhere vve haue intercourse of day and night much vvhat as had the Iewes? say it vvere absurd or impossible to thes countries; so as the 4th Com: cannot properly be extended to those so, but they must haue a dispensation touching the vvord day, to take it in an improper sense, would this free vs from obedience

dience to the 4th Com: in its proper sense, vvhoe haue no neede at all to departe from it, or to seeke for any dispensation? vvhath though Dauid in his hunger and necessity did eate the shew-breade, Mat. 12. 3. vvas it therfore lawfull for all Israelites vpon that to eate the shewbread, who vvhere not in like need or hunger? and vvhath though the 5th Com: of honour thy Father, doth not binde a King whose parents be dead, doth it not therfore binde a subiect vvwhose Father is still liuing? and so vvhath if 4th Comm: did not binde that country, vvwhere they haue not night a day so successiuelly and commodiously in short tyme following eache other, to a day light; doth it not therfore binde vs, vvwho haue not the like case?

And thus you haue seene their artificiall reasons, against the tyme and day of the Sabbath answered, now it remaineth that vve answere to their inartificiall reasons and testimonies; the vvwhich are fetched from the Primitiue Churchs.

1. The first Testimony and Authority they produce against the 7th day Sabbath, is that of Ignatius in his Epistle to the Magnesians, saith he: Let not vs keepe Sabbath, in a Jewissh sorte, reioycing in idlenesse, for who so doth not work, let not him eate, as saith the Scripture: vvwhere Ignatius vvould haue them not Sabbatize, but

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work rather on that day.

I answer, let the words be well weighed, and they make nothing at all against the Sabbath; to this end note, a little before he had dehorted the Magnesians that they would not suffer themselves to be seduced or deceiued with other doctrines, nor with fables, nor with genealogies, nor with Jewish smoke: thus in generall: next, he descends to particulars, & first he inueighes against the Iudiciall Law, and Circumcision &c. and this done, next he bringes in the words cited aboue, Let not vs keepe Sabbath &c. now it is to be noted vnto which of those generalles aboue said, from which Ignatius dehorted the Magnesians, these words haue relation: for my part I must thinke, they haue reference to those words (fables, and Jewish smoke:) as if he had ioyned them thus; Suffer not your selues to be seduced with fables, nor Jewish smoke, or vanity, but cleaue vnto Christ, and let not vs keepe Sabbath as doe the Iewes &c. thus he counted their Sabbatizing, such as it was there, no cleauiing to Christ, but a vaine Iudiciall vanity: now that this relation must stand thus I proue. 1. Because he spake of other doctrines, and of fables: now its fittest to referre Circumcision to Doctrines, because it was a Doctrine once; and to referre those things he dehortes from on the Sabbath, as idleness, and daunceinges, to the words fables,

fables, and Iewish smoke. 2. Because he dehort-
ed them from obseruance of the Iudaicall Law;
now those fables & Iewish vanities of idlenesse
and daunceinges on the Sabbath, were neuer any
ceremoniall Law, and therefore cannot be refer-
red to that, forespoken of the Law. Now if Ig-
natius in this passage did not dehorte from any
thing vwritten in the Law, touching the Sabbath,
but from other fables and traditions of their
owne, then Ignatius did not dissuade from keep-
ing the Sabbath, as it is commanded in the Law
of 4th Com: but from keeping of it according to
their fabulouse and vaine manner: let these two
things therefore be noted: 1. that Ignatius did
dehorte from things neuer commanded the Ie-
wes in the Morall Law: 2. That the things he
did dissuade from they vvere fabulouse and
vaine things: as from eating meates dressed
the day before; and from drinking lukewarme
drinckes, (what he meanes by lukewarme drin-
ckes *καλὴν πίναν* I cannot imagine, I neuer reade
of any such drinckes forbidden in the Law) and
from reioycing in dauncinges, and vnciuill how-
tings or clapping of hands in the Sabbath day,
and other like he dissuades from; vvhich things
are meereley Iewish fables and neuer found in
Gods Law, vvhetherfore I conclude, that Ignatius
did not forbidd an holy keeping of the Sabbath
day, such as stood with the Law of God, but he

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only forbad that carnall and superstitious keeping of it fore mentioned, such as vvas neuer commanded by any law. That this is so, yet more plainly appeares, in that 1. in this very place and text, He doth exhorre the Magnesians to keepe the Sabbath Spiritually, in meditation of Gods Law, and in admiration of the workes of God. 2. In that Iguatius doth not dissuade from keeping the Sabbath simply, but after a sorte and in some manner: He saith not, Let not vs keep Sabbath: but thus, Let not vs keepe Sabbath, *id est* after a Iewish sorte, and fashion, as reioycing in idlenesse *his idylais xalcois*: so you see it is a carnall sensuall rest from labours, that this good man inuaigneth against.

Only one thing in his dissuasion vwould be cleered, vvhich is that he addeth these words; Who so doth not labour, let not him eat &c. these vvords are not to be taken simply, as if he would they should work in their ordenary callings on the Sabbath day, for so we make him contrary to himselfe, who exhorted them to keep the Sabbath day Spiritually, by meditation of Gods Law, and Gods vvorkes: now to work, and to rest from vvorke (which the word Sabbatizing signifieth) are contraries: besides, how can a man so meditate on Gods Law, and the vvorks of God, as in a Sabbath one should, whilst the body is in vnquiet labour? yea, in many callings,
mens

mens workes are such as they cannot at all both doe their works, and also meditate Gods Law, as in the trades of grocers, and other retailing shopkeepers who sell by little parcelles, and are euer in bargayning: so scriueners who are euer wrighting; and the like trades which occupie the minde; specially if they kept market on Sabbath day as we doe, how could their mindes in the market be occupied about Gods Lawes? and it is to be noted Ignatius did not oppose Spirituall Sabbatizing, or Resting to Sabbatizing or Resting simply, but thus he opposed Spirituall Sabbatizing, to Judiciall Sabbatizing fabulously,

μηκίτι ἐν σαββατίζουμιν ἰουδαίως, ἀλλὰ σαββατίζουμιν πρὸς δουλείᾳς: vvhetherfore to salue all seeming contradiction a fit sense may be giue of the words, taking them to be comparatiuely spoken, as that they should rather work on the Sabbath in an honest calling then so fabulously, carnally, and irreligiously, to spend the Sabbath in daunceing, and vnciuile shewing, and the like; and here it seemes to me he alludeth to the like manner of speech in Isa. l. 13. I cannot suffer (saith the Lord) your new Moones, nor Sabbathes, my soule hateth your appointed Feastes &c. now here God did not simply forbid Sabbathes, but that irreligious, prophane, judiciall keeping of Sabbathes. Thus you see Ignatius his vvordes, makes nothing against the Sabbath, being vvell considered of, but

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rather much for the Sabbath, as here after you shall heare.

2. A 2^d Authority they produce against the Sabbath of the Lord, and it is a Counsaile, called the Laodicean Counsaile, hold about the yeere 364. vvitnessse Hosp. de Orig. Festorum cap. 9. pagin. 27. vvhere they thus decreed; That Christians should not Iudaize, and rest vpon the Sabbath day, but rather work in the same day, preferring the Lords day about the Sabbath day, and if any were after found to keep the Sabbath of the Iewes, they should be Anathematized.

I answer 1. Here I confesse is a manifest abolishing of the Sabbath day; and the first that I can finde in Histories of the Church; but here by the vvay we may see the Lords Sabbath vvas in vse in the primitiue Church for 364. yeeres or there abouts after Christ, vntill these counsaile disanulled it: Thus I yeeld this counsaile did this facte; Now in next place let vs examine the lawfulnessse of this their facte, was not this their decree quite contrary to the decree of God in his 4th Com: Remember the Sabbath day, &c. In it thou shalt doe no worke? and was not this decree against the prediction and vehement asseueration of Christ? Mat. 5. 18. Amen, or verily I say vnto you, vntill Heauen and Earth perish one iote or one title of the Law shall not passe,
but

but these decreed the Lords Sabbath day should passe? vvhetherfore vvhere not these in this counsaile guiltty of that fine foretould by Daniel 7. 25. of changing tymes, and the Law? further more let vs take a viewe of this Counsaill what they were in all likelihode: This vve finde in Histories of the Church that from tyme to tyme as lt grewe elder, and farther of from Christ in tyme, so like a streame the farther from the fountaine the more corrupt, wherefore this facte of theirs is more to be suspected, then if done in the first 100th yeeres after Christ: yea at and before this tyme vvas there not a superstitious opinion crept into the Church about the bones of Saintes departed in the faith? and so popery began to enter: Now vvhat great matter that this counsaill now offended against the 4th Comm: vvhen the Church now and presently laster began to offend against the 2^d Com? finally, Iohn in his Reuelation vvrote vnto 7. Churchs, now had any of the 7. but this of Laodicea enacted a Law against the Lords Sabbath, it had beene of better regard, but for the Church of the Laodiceans, they vvhere the worst of the 7, she vvas neither hott nor could, but miserable, poore, blind, and naked, vvherfore she vvas threatened to be spued out the Lords Mouth, now is it meete vve should giue heede to such a Counsaill, and maintaine their Lawes: for my part, I more suspect the lawfulnessse

ness of the abolishing of this Sabbath, because these had their hands in it, then I should haue done, if I neuer had heard that they had any hand in it.

Thus you see, neither their textes alleaged out of Scripture, nor yet their reasons, nor their testimonies can proue the Rest in the Lords Sabbath day, to be partly ceremoniall; nor yet the tyme and 7th day to be abrogated: So then in the last place I addresse my selfe to giue some possitiue reasons to shew that the 7th day Sabbath is still in force, euen to this day, and so consequently must be to the worlds end.

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IN the first place I would free the Sabbath day from a prejudicate opinion, arising in mindes of men from calling it, the Iewes Sabbath day: Touching which name, were it vsed in a good or in an indifferenc sense I should say nothing, but since I finde it so termed in a reprochfull sense, to rescue it herefro, I vvould faine know a reason why the Sabbath day, commanded in the 4th Com: should rather be called the Iewes Sabbath day, then the Lord our God, whom wee are commanded to worship in the first Com: should be called, the Iewes Lord God? I can see no reason but that the one may be so called as well as the

the other; Nor any reason but if we may call the Jewes God, our God; so vve may call the Iewish Sabbath day, our Sabbath day: and if vve doe not call it our Sabbath day, because we keepe it not the fault is only in our selues: wherfore to auoide all difference about the name, let it not be called the Jewes Sabbath day, nor the Christians Sabbath day, as proper to either; but let vs call it the Lords Sabbath day, as common to Jewes, and to Christians both; and as appertaining vnto all nations, vnto whome soeuer the 10. Comm: doe appertaine: This name you shall finde iustifiable by Moses in Exod. 20. 10. where he calles it, the Lord Gods Sabbath; when he said, The 7th day is the Sabbath of the Lord thy God.

1. My first argument to proue the 7th day Sabbath is still in force, is because the 8th day Sabbath, or Lords day, is not in force; and thus it may be framed.

If our now Sabbath called the Lords day, which is either on the 8th or on the first day of the week, be not in force, Then must the 7th day, which is the day next foregoeing the Lords day, be now in force.

But our now Sabbath, called the Lords day, which is on the 8th or first day of the weeke, is not in force. Therefore the 7th day, which is next foregoeing the Lords day, is now in force.

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More briefly thus, If the 8th day be not in force, Then the 7th day is in force : But the 8th day is not in force: Ergo the 7th day is in force.

I proue the consequence to be good , because eighther the 7th or the 8th day must be Sabbath, the one of them , for of all the seuen dayes in the weeke , there is no scruple or question betwene them, and me saue only about these two dayes, so as one of these two dayes must be Sabbath by both our consents : especially since we all hould it morall, that one day in euery 7. must be a Sabbath, which to deny were great impiety : I proue the Minor, that is , That the 8th day , or Lords day, is not in force: and this I proue, because ther is neither precept, nor practise, neither of Christ, nor of any of his Apostles in Scripture, to put the Lords day in force : and this taske I haue particularly and largely made good in the first parte of my Booke, where I haue shewn by way of answer, That the Lords day, is not a Sabbath day by Diuine Institution.

2. My 2^d argument is , because the 7th day Sabbath is not abolished : and it may thus be framed.

That which is not abolished , that is now in force.

But the 7th day Sabbath is not abolished: Therefore the 7th day Sabbath is now in force.

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I need not proue the Maior, since tis plaine to euery eye: for the Minor, this I haue proued particularly and largely in the 3^d parte of my booke, where by way of answere I haue shewed, That the 7th day Sabbath is not abolished.

3. My 3^d argument is, because the 7th day Sabbath was neuer changed; and it may thus be framed.

That which was neuer altered nor changed, by Christ, or by his Apostles, That is still in force to this day. But the 7th day Sabbath vvas neuer altered nor changed, by Christ, or by his Apostles.

Therefore the 7th day Sabbath is still in force to this day.

The Maior is cleere of it selfe, since things once instituted by God in the ould Testament, if euer they vvere altered it must be by Christ or his Apostles in the New Testament.

For the Minor, note that the vword change intimates two things; thone is the abolishing of the ould; thother is the bringing in of a new, as Daudid, 2. Sam. 12. 20. he changed his apparell, that is, he left or laid of his mourning apparell, and he put on other apparell: now thus did neither Christ nor his Apostles change the Sabbath, by abolishing it, and by setting vp a new: if they did change it, it was by precept, for by practise; but not by precept, for they as they did not blot

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out the 4th Com: or the 7th day Sabbath in it, so they left no new Commandement for the Lords day, in all the new Testament, yet both these must they haue done if they had made a change: No nor by practise, for in all the new Testament is not one Text of Scripture, vvhether it can be shoune that Christ, or his Apostles, did on the 7th day, the day before the Lords day, refraine preaching: Nay the contrary is proued plainly, that on the Sabbath dayes, they did vsually preach, and the people assemble, see Act. 13. 14. 42. 44. Act. 16. 13. Act. 17. 2. Now, since there vvas no new precept giuen, there was no change of Com: and since they refrained not preaching, here is no change in practise: and so no change of the 7th day Sabbath, by Christ, nor by his Apostles, by precept, or by practise.

Furthermore as touching practise of Apostles vve must know, that actions of men cannot alter & change commandements of a God, no though they vvere holy men; if they could, then vvas the Law of Circumcision on the 8th day altred by Moses, vvhether he omitted to circumcise his Sone, Exod. 4. 24. and then vvas the Law of circumcision changed by Moses in the wildernesse, for in the vvildernesse for 40. yeeres he omitted Circumcision, Iosh. 5. 5. and then vvas the 7th Commandement altred, vvhether Dauid committed adultery vvith Bathsheba: if these be good

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consequences, then if it could be shewne that the Apostles did refraine preaching on the Sabbath day, and that they did prophane the day by seruile vvorkes, then it would followe that the 4th Com: & the Sabbath day vvere altred, else note: Christ vpon the crosse abolished all Ceremonies Eph. 2. 15. now after Christs death Peter, Iames, and Paul vsed Ceremonies among the Iewes, did this their practise vndoe what Christ had done? so then it is not the bare practise of the Apostles that can alter a thing commanded by God: finally, as touching Christ his practise, he vvas so farre from a change of the first day of the vveek into a Sabbath, as that he trauailed 15. miles thereon, and vvas so farr from preaching to his congregation, as that he came not vnto their assemblie vntill night, Ioh. 21. 14.

4. My 4th Argument is, because the 7th day Sabbath, was vvritten by God in tables of stone, and may thus be framed.

Whatsoever Commandement vvas deliuered by the voice of God, and after vvrote by the finger of God in Tables of stone, that is, morall.

But the 7th day Sabbath, was a Commandement deliuered by the voice of God, and after vvrote by the finger of God, in tables of stone: Therefore the 7th day Sabbath is morall; and so in force now to vs.

For the truth of the Maior, 1. the vvrighing of this Law in Tables of stone by God, vvhath could it intimate vnto posterity if not this for one, namely that those Lawes should be perpetuall? else they might haue beene vvrote on paper or parchment, or the like vanishing things. 2. what reason can be rendered, why God should put such an apparant difference twixt the 10. Com: and the ceremoniall Law, as that he would vvrigh the one vvith his owne finger, but the other he vvould not, but set Moses to vvrigh it: the one he deliuered by his audible voice vnto the people; the other was deliuered solely by the voice of Moses: vvhath may be judged to be the reason hereof, but that God did more esteeme of the one, then the other, and so vvould haue it more durable. 3. This Maior is the common receiued truth at the hand of all Diuines, witnes Doctour Ames in his Theologicall Thesis pag. 499. *Hæc enim regula est certissima, & inter optimos omnes Theologos, recepta; præcepta moralia a ceremonialibus in eorum traditione sic fuisse discriminata, ut omnia & sola moralia publice fuerint coram toto populo Israelis, ex monte Sinai, ipsius Dei Voce proclamata, & postea etiam proprio Dei quasi digito scripta, & rescripta, idque in tabulis lapideis, ad perpetuam & immutabilem ipsorum durationem indicandam:* For this (saith he) is a most certaine rule, and receiued

ceined by all best Diuines, that the Morall Commandements vvere thus differenced in their deliery, from the ceremonials, that all and only, the Morals vvere proclaimed publikly before all the people of Israel, from Mounte Sinay, by the Voice of God himselfe, & after also were wrigh-ten, and againe written as it were by the finger of God, and that in Tables of stone, to declare thir perpetuall and immutable continuance.

As for the Minor, this you haue it in the 4th Comm: and deliuered as a commandement in preceptiue and commanding termes: Remember the Sabbath day &c. In it thou shalt not doe any work &c, now if you aske vvhich day we must remember, the Lord in, the same Com: telleth vs, it is the 7th day: But the seauenth day is the Sabbath &c. So the 7th Sabbath vvas commanded; and so it most plaine, *Exod. 35.2.*

5. My 5th Argument is, because there can be no day for a Sabbath vweekly and ordenarily but the 7th day: and it may thus be framed.

If no day of the 7. can be Sabbath vweekly, but the 7th day, Then must the 7th day now be Sabbath day.

But no day of the 7. can be Sabbath weekly but the 7th day.

Therefore must the 7th day now be Sabbath day: the consequence is cleere of it selfe, and
needs

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needs no prooffe to him that howlds there ought to be a Sabbath, as we all doe.

The Minor I thus proue, because God without repeale or exception hath commanded vs, or at least permitted and freely giuen vs leaue, to labour and vvorke, and doe all that we haue to doe, in those 6. dayes which goe next before the Sabbath or 7th day Exod. 20.9.11. fixe dayes shalt thou labour, and doe all thy worke, for in fixe dayes the Lord made Heauen & Earth &c. so then we may worke vpon the Lords day, or any other of the fixe dayes, and that by Gods authority, by his Morall Law; neither may it be thought that this branch of the 4th Comm: is repealed, for the 6. dayes for labour, were neuer made typicall and ceremoniall, these were neuer shadowes of Chrift; yea, the Lords day it selfe vvas neuer excepted, for Christ himselfe after his resurrection did both trauaile vpon the first day of the 6. namly, the Lords day, a matter of 15. myles, and also approued of the like facte in the two disciples by his iourning together with them to Emmaus that day Luk. 24.13. as hath beene more largely declared in the former parte of this booke: now looke what Christ did, the like we may doe safely; follow me as I follow Christ, 1. Cor. 11.1. said Paul: so then Christs example is our pattorne and president, so as we may worke still vpon the first day of the weeke,

or

Or on the Lords day : if then we may work vpon any of the 6. dayes, then are we not tyed to keep any of those dayes a Sabbath in resting from vvorke.

If any shall thinke we now keepe the 7th day and that day which followeth these dayes, labour: to him I say, that our Lords day vvhich we keepe is the 8th day or first day in the vveeke by Diuine accounte, and the 6. dayes labour spoken of in 4th Com: are those 6. dayes vvhich goe next before our Saturday, for those are the dayes we are to imitate God by working in them, since we all confesse Saturday was the 7th day, and that day whereon God rested after his 6. dayes work, and since vve confesse those were the dayes the Jewes till and at Christs death, did labour in,

6. My 6th Argument is, because God must haue one day in euery 7. dayes, from the creation to the vworlds end: and it may be thus framed.

If God must haue one day in euery 7. dayes for a Sabbath, Then must he haue Saturday the 7th day for a Sabbath, and not Sunday the first day of the vveeke.

But God must haue one day in euery 7. dayes for a Sabbath.

Therefore must God haue Saturday the 7th day for a Sabbath, and not Sunday the first day

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of the vveeke.

For the Minor, it is confessed of all : and it may be proued by the 4th Comm: vwhere the Lord said, Remember the Sabbath, that is euery Sabbath: Againe, The 7th day is the Sabbath, that is, euery 7th day is the Sabbath: like as, Thou shalt not kill, that is euery thou : Loue thy neighbour, that is, euery neighbour &c.

For the Maior, I proue its consequence; Saturday the 7th day, it being the last day of that vveeke, if you omitte it, making a change (for you say that day is changed, and if so, then it is omitted by just consequence) & giue God Sunday the first day of the next vveeke for it, then it is plaine God hath not a Sabbath in euery vveeke or 7. dayes, for the wanted one Sabbath, in that vveeke, wherein the change vvas made from Saturday to Sunday; now this lacke and want of a Sabbath in that vveeke, can no wayes be supplied, but by returninge backe to giue God Saturday the 7th day againe; So then, if God must haue one day in euery 7. you must giue him Saturday which is the last of 7. vvithout any change to the day after: or else you both deny that in practise, vvch euery man houldes in judgement to wit, that God must haue one day in euery 7. and also liue in the breach of the 4th Com: vvch enioyneth euery 7th day: neither vvill it serue your turne to say, this change vvas
made

made by others many 100. yeeres a gone, for so long as you vphould their day and change, you treade in their steppes, and justify their facte, and are accessary to it.

7. My 7th argument is, because God had expressly commanded vs the 7th day Sabbath in his Morall Law: it may be thus framed.

Whatsoever God hath commanded in this Morall Law, that is now in force.

But the 7th day Sabbath, God hath commanded in his Morall Law.

Therefore the 7th day Sabbath, is now in force.

For the Minor, see it expressly proued Exod. 20.8.10. Exod. 23.12. Exod. 31.14.15. Exod. 35.2. Exod. 16.29. Leuit. 23.3. vvhether, both the Sabbath day is commanded, and likewise the 7th day is commanded equally: and if any shall answer, a 7th day is commanded, but not the 7th day, I referre him to my exposition vpon the 4th Comm: and vnto the 2^d thing ther in, vvhether I haue sufficiently proued that God pointed at one singular vvhell knowne day from all others, and left vs not at rouers to take any day.

For the Maior, namely, that vvhathsoever God hath commanded in his Morall Law, that is now in force: this Maxime is so Orthodoxe, as it should trouble the conscience of any man once to heare it questioned: fearing men hereby goe

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about to serue God by halues, and by pceces', to take and to leaue out vvhath they lost, not hauing respect vnto all Gods Commandements: the very naming and mention, that a thing is commanded; and that in the 10. Commandements, it beares downe all contradiction: Hereby vve controule the Atheist, the Papiſt, the vaine ſweare, the Sabbath breaker, the disobedient childe, the murtherer, adulterer, theife, false witnes bearer, and the couetuouse person: but now if any begin to question this truth, and once to make one breache, the flood of iniquity vwill flowe in a maine, and if any exception be giuen vway too for the 7th day commanded, vnder what pretense soeuer, why other sinners and prophane persons will and may be looke for the like, and so the vvhole Law shall be of no force to binde vs now: vwhy may not the Papiſt caule against 2^d Com: and say, that I indeed, it forbad Images to the Jewes, but not to Christians: vwhy may not the Atheist caull at first Command: Thou shalt loue the Lord thy God, with all thy hart Matt. 22. 37. I sayes he this belongs not to vs, for tis impossible so intirely to loue God as with all the heart: why may not the prophane man caull against the Sabbath day, because tis said, In it thou shalt doe no worke, what not any manner of worke? vwhat not feede our children, nor cut our owne meate? this Commandement
is Ic-

is Iewish: Againe, Thou shalt loue thy neighbour as thy selfe? vvhich is able thus to doe? vvhence this Commandement pertained only to the seruitude of the Jewish nation, saith the vncharitable person? and againe, Thou shalt not couet thy neighbours vvife, nor any thing that is his, that is, thou shalt not haue the least desire to the least thing of the neighbours; Oh saith the lawlesse Protestant, these things are partly Morall, partly Ceremoniall, this same liuing so accurately and so strictly pertained to the Iewes, tis to vs a yoke, nor we nor our fathers could beare &c. if I say an exception be once made from this generall truth, for you, for the 7th day vvhy may not euery of these come in also with his exception too?

Yet farther, since this is that generall truth, vvvhich all Ministers both in pulpit, and in their bookes, doe vvphould vvhatsoever they say or vvright, that it must be so and so, because God had commanded it in the Morall Law: vvvhich particular flowes from this generall, that, vvhatsoever God hath commanded in his Morall Law is now in force: since I say they pay out such coyne to others, vvhy should they not be willing to be paid in the same coyne by others? vvhy therefore should I be put to proue this principle, and fundamentall truth, vvvhich in other cases themselues make no scruple of? If so be that this

be not sufficient that vwhatsoever is commanded in Gods Law, the 10. Comm: is now in force to bind vs, our very principles shall become disputable and doubtfull.

If they shall answere by any distinction, wher by they empaire the full force and virtue of any branch of this Law of God, they offend against a plaine texte Deut. 12. 32. whatsoever I command yon, you shall take nothing therefro: yea they falsify Christs words and predication, Mat. 5. 18. vwho confirmed the Law, and euery iote & title in it, to abide in such force as it was in, when he preached that sermons in Mat. 5. 18. thence forwards vnto the vworlds end: yea, & they side it vvith these Priestes Zepha. 3. 4. who wrested the Law; or, vvho did violence to the Law of Scripture, vve haue but two parts left vs, the one is the Law Morall, the other is the Gospell: now whosoever shall enfring or deny any iote or title of eighther of these portions of holy writt, he is no freend to God.

2. Neuerthelesse, some thing may be said to proue, that whatsoever God hath commanded in the 10. Commandements, the same is now in force: as 1. because all the 10. Commandements were all and euery one equally and a like deliuered by the same God, by the same voice, at the same tyme, and wrote vpon the same tables of stone, therefore one should bind aswell as tho-

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ther, and one should last as long as any other, they should haue the same duration, in common reason: 2. Our Sauour Christ himselfe ratified the Morall Law, and euery iote and title of it vnto the vworlds end, Matt. 5, 17. 18. which is to the full, as much as can be desired I should proue: 3. If some thing commanded in the Morall Law doth not binde now, then are there not 10. Commandements, for there is but 9. Commandements and an halfe, or but 9. Commandements and three quarters, or there abouts, but sure I am tenne fully there is not, for there wants the tyme of 7th day, commanded in the 4th Comm: if you except it; now Moses telde Iewes and consequently vs, that God wrote in the Tables tenne Commandements Deuter. 10. 4. if therfore we haue not tenne commandements compleat, then haue we Christians not the Law of God as it was deliuered at first intirely, but defectiuelly and maimedely, and some peeces only of it. 4. If that reasoning of S. Iames, Iam. 2. 10. 11. be found and good, vwhere by he proueth that, whofoeuer breaketh but one Law, is guilty of all the other precepts, by this reason, because he that commanded one Law, he commanded the other Lawes also; Then so may I reason and proue, whofoeuer shall violate the 7th day, is guilty of all the other precepts, by this reason, because, he that commanded vs to beepe the Sabbath day,
he com-

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he commanded vs to keepe the 7th day also; Exod. 35.2. He that spake one Commandement; he it was that spake another also; So then, if ye grant that any one of Gods Commendements doe binde vs, and be in force now, you must grant that all and euery of them is in force also.

8. My 8th Argument is taken out of Matth. 5. 18. and thus it may be framed.

If euery title of the Law be in force to the vworlds end, then are these letters and vvords, The seauenth day is the Sabbath, in force to the vworlds end.

But euery title of the Law is in force to the vworlds end.

Therefore are these letters and vvords; The seauenth day, is the Sabbath, in force to the worlds end.

Or thus it may be framed.

If euery thing in the Law, that is, but of the very least moment & esteeme, be in force to the vworlds end, then is that limited and ordered tyme, the 7th day for the Sabbath, in force to the worlds end.

But euery thing in the Law, vvhich is but of the very least moment and esteem, is in force to the worlds end.

Therefore is that limited & ordered tyme, the 7th day for the Sabbath, in force to the worlds end.

I proue

I proue the consequence, by an argument a minori, from the lesser to the greater, thus; If Christ was carefull of those things in the Law, vvhich were the least, to confirme them; much more vvvas he mindfull of those vvhich were the greater, to confirme them; now that that ordered and limited tyme in the Commandement, to wit the 7th day for the Sabbath, is greater, then a title of the Commandement, is apparant to all, whether you respect the letters and words in the Comm: or the matter and things: for the letters and words it is plaine, that since a title is but as a pricke ouer the letter i in English, or but as a comma at the end of words and sentences, and as a seruant to them to distinguish them the one from the other, therefore the letter it selfe must needs be the greater: and if euery one letter singlie be greater then a title, then are many letters put together in a vvord, and many vvords added one to an other in a sentence, greater then a title: and this is our case, for in these, The seauenth day is the Sabbath, is not only letter and letters, but also words. If you respect the matter & things in the Com: why sure the ordered day and tyme, to wit, the 7th day, it must needs be greater then a title which is but an appertenance to letters and words, the vvhich letters & words themselues are but signes and seruants to the things signified by them, as to the tyme: 2. I

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proue it from a like phraſe in Scripture, as in Genes. 14. 21. 23. ſaid Abraham to the King of Sodom, I will not take ſo much as a threed or ſhoolatcher of thee &c. and as in Mat. 5. 26. ſaid our Sauour Chriſt; thou ſhalt not come out thence till thou haſt paid the vtmoſt farthing: both vvhich phraſes intimate thus much, that if the debtor ſhould not come out of priſon till he had paid euery farthing, the ſhould he not come out till he had paid euery penny, euery ſhilling, and euery pownd: & if Abraham would not take a threed or ſhoolatcher of the King, then would he not take of him raiment, cattell, ſiluer, or Gould: thus you ſee it the manner of Scripture, by mentioning and denying of the very leaſt, to intimate ther by a deniall of all, any, the whole, and euery part and parcell of that thing, wher to that leaſt belonged: a like phraſe you haue Mat. 10. 30. yea, and the haire of your head are numbred &c. if the haire vvere numbred (may we reaſon) then were the hands, eyes, eares, the teeth, and the fingers numbred alſo: juſt ſo is my arguing aboue, if euery title of the Law be in force, then ſo alſo are theſe letters & words in force, to wit, the 7th day is the Sabbath: ſo you ſee the conſequence proued good and ſound.

I proue the Minor, to wit, that euery title of the Law is in force to the worlds end, by Mat. 5. 18. where our Sauour prophecied of the duration of

of the Law, & of euery iote and title of it, to last to the worlds end, saying; Amen, or verily Ifay vnto you, (*106. 47.*, donec) vntill Heauen & Earth passe, one iote or one title of the Law shall not passe, &c. vvhether you see, Christ did ratifie this prophecy by a vehement asseueration prefixed to it, Amen, or verily said he &c. Farther note vvhether learned, Chemnitius saith vpon this Text, by way of exposition, saith he; Iote is a letter of the Hebrew Alphabet, and a letter of the least value of all the rest in the Alphabet: and title (saith he) is as a pricke to a letter, or as a comma to a sentence: so you see, Christ did stablish for euer, the very least things of moment in the law: and thus is the minor made good.

Neuerthelesse against this Text many answers are brought, as 1. that by Law here is not only meant the Law Morall, but also the Law ceremoniall: Here vnto I say 1. that it is a growndlesse answer, it hath no foundation in the Text, or context, for since all the Lawes, in the sequel of the chapter, which Christ expoundeth, be only Morall Lawes and not Ceremoniall Lawes, why should it be thought here should be any Ceremoniall Lawes meant? and doe vve not vse to restraine generall words vnto the subiect matter of the text and context, vvere it not a racking of the vword Law, Heb. 7. 12. to vnderstand it of all Lawes, Morall and Ceremoniall, vvhether the sub-

iect matter doth occasion vs to limite it to the
 Leuiticall Ceremoniall Law? I cōfesse Mat. 5. 17.
 there the word Prophetes added to the vvord
 Jewe : thinke not I am come to destroy the
 Law or the Prophetes &c. but I see no reason,
 why the word Prophetes should haue any aime
 at the Ceremoniall Law, more then the vvord
 Law in vers. 18. for the Prophetes vv ere exer-
 cised about the Morall Law, in vrging and
 expounding it, as Matth. 22. 40. yea, since we
 finde this phrase of, The Law and Prophetes,
 to be applied to the Morall, and not to the
 Ceremoniall Law, by Christ himselfe, and that
 too in the same Sermon, as Matth. 7. 12, why
 should it be vrged any larger here? 2. By Law,
 here must not be meante the Law Ceremoniall,
 but the Law Morall only, for, Christ saith, he
 came not to destroy or loosen the Law, but to
 fulfill it; vv hich speech cannot be true of the
 Law Ceremoniall, for he came both to destroy or
 loosen it as by his death, and also to fulfill it, as in
 his life, and by his death. 3. The tyme wherein
 Christ foretold the duration of this Law, was but
 about a matter of two yeeres before his death, at
 vv hich tyme euery iote and title of the Ceremo-
 niall Law, vv as to be vtterly destroyed, now
 would Christ foretell touching this Law, that it
 should endure as long as the Heauens and the
 Earth, when as with in two or three yeeres after
 it was

it vvas to be abolifhed ? nay, what likelihoode is there that Chrift would conioyne the Morall &c the Ceremoniall Law together touching duration, as if they vv ere both equally and a like to laft, and to vanifh together?

A 2^d anfwere is, that the duration of the Law here is but vntill Chriffs paffion, which they would ground from thofe vvords Mat. 5. 18. Till all things be fulfilled: to this I fay 1. This thwarteth and croffeth Chriffs vvords, in the precedent v. 17. I came not to deftroy or loofen (καταλῦσαι) the Law &c. but if the Law had retained its force but till his death, then Chrift came to deftroy or loofen the Law, for it muft be his death or nothing that altered the Law, and vvhat vvas done by his death, that he came to doe: 2. This fenfe were to make Chrift words fenfeleffe, as if in former parte of the verfe he fhould vowe not one iote of the Law fhall paffe, vntill beauen and earth paffe, that is, not vntill this worlds end; and instantly fhould adde vntill all things be fulfilled, that is, vntill a two or three yeeres hence. 3. The Law is to laft after Chriffs paffiō, as is plaine by that of Paul Ro. 3. 31. wher he faith, fayth doth not make the Law of none effect; nor they the Apostles of Chrift, but they eftablifhed the Law: now this was after Chriffs paffion: and indeed the Law muft be in force to this day, to fhew vs our fine, and to bringe vs to

Christ, Gal. 3. 24. further, all things shall not be fulfilled, vntill the mystery of God be fulfilled Reuel. 20. 7. and vntill Christi seconde coming Act. 3. 21. and 1. Cor. 15. 24. 25. 26. 54. &c.

A 3^d answeare is, that some iotes of the Law are passed, and doe not bind vs now, as the preface to the Commandements, I am the Lord thy God, that brought thee out of the Land of Egypt; and as the promise to the 5th Comm: That thy dayes may be long in the land, which the Law thy God giueth thee: thone of these concerned Egypt, the other Canaan, and both concerned the Iewes, but neither of them concernes vs Christians, Ergo: Here vnto I say 1. neither of these doe, nor euer did binde any, for these be but reasons and motiues to obedience of the Commandements, they be no commandements, since they command or forbid nothing, only they be apparenances to the Commandements, so the Law whereof Christ spake, may stand still as a Law, though these motiues faile, for God can moue vs to obedience by other motiues Euangelicall, as Rom. 12. 1. and though these motiues vvere failed, yet vvere no parte or iote of the Law failed or passed, since these motiues were, nor Law, nor parte or iote of the Law: Againe 2. it cannot be said that thes 2. motiues be failed to this day, for looke to vvhome they did at first belonge, to the same nation and people they doe at this day belonge,

belonge, that is, to the people of the Iewes, for the deliuerance out of Egypt, is yet true of their people, and ought still to be a motiue to them, euen to the vworlds end, so then though that reason concerneth not vs, yet is it not failed, since it is in force as largely as euer to the Iewe: vnto vs Christians it did neuer belonge: for that other annexed to the 5th Com: I see not but that may be generall to all nations.

9. My 9th Argument is, because the Sabbath day, is a meanes to keepe in memory the miraculouse worke of the creation: this argument is taken out of Exod. 31. 16. 17: and thus it may be framed.

That thing vvhich vvas a speciall meanes and helpe of Gods appointment, to keepe in his church, the memory of that memoriable and renowned worke of his to wit the creation of this world: That thinge and meanes, ought now and for euer, to be in vse in Gods Church.

But the 7th day Sabbath, was that speciall meanes and help of Gods appointment, to keep in his Church, the memory of that memorable & renowned vvorke of his, to wit, the creation of this world.

Therefore the 7th day Sabbath, ought now and for euer, to be in vse in Gods Church.

For prooffe of the Maior, there is no man in
our

our Church but freely confesseth, that both now and for euer, there ought to be an honourable, admirable, and thankfull remembrance of Gods workmanship in the creation of this world, as well as was in the dayes of Moses, and of oulde: if then it be granted, that there ought now to be a memory kept thereof, why should it not be granted also, that that speciall help and meanes, ordeined once of God for that end, should now be in force and in vse? 2. There was neuer any helpe or meanes, once appointed to keep memory of the vworlds creation, which was afterwards abolisht, and if none were abolisht, then euery one that once vvas, remaineth still: true it is, some Sabbathes were abolisht, as in Col. 2. 16. 17. but, we must know, there vv ere 2. sortes of Sabbathes: there were Sabbathes vv hich were shadowes or signes of the Redemption, the body whereof vvas Christ; annuall yeerly Sabbathes, these indeed be abolisht by this text; now there vvas also Sabbathes vv hich were signes of the creation, vveekly Sabbathes, euery 7th day, now these vv hich were Sabbathes and signes of things past, as was the creation, these be no where abolisht: great is the difference twixt Sabbathes, as signes of things to come; and Sabbathes as signes of things past. 3. It is of as great necessity, if, not of greater, that vve now should haue all or any such speciall helpes and meanes to keepe in remembrance

brance the vvorlds creation, as had those Israelites in Moses tyme, for, vve are a people as forgetfull of Gods workes of wonder, as were they: yea, and we be in greater danger of forgetting the vvorlds creation then those Israelites, by how much vve liue longer after the creation then they did; ould done things weare out of memory.

For prooffe of the Minor; to vvitt, that the Sabbath was an helpe, to keep memory of the creation. 1. All men grant it, when they thus argue, that the Lords day was instituted for the memory of the resurrection, as was the Sabbath day, for memory of the creation. 2. I proue it from Exod, 31. 16. 17. where 2. thinges be to be marked, 1. that the Sabbath is called a signe, 2. whereof it is a signe, and what is the thing signified: For the latter, the thing signified by the Sabbath considered as a signe, is the creation of the vvorld in 6. dayes, and Gods rest vpon the 7th day: since euery signe, must signifie something, and this Text mentioneth nothing but the creation, and againe, where God giueth a signe, he vseth to shew vvhereof it is a signe, and here he mentioneth nothing but the creation, therefore the creation is the thing signified: and this truth may yet farther be showne by the very Text v. 17. for in 6. dayes &c. vvhere note that the Hebrew vvord translated, for, may also be translated, that, as those skilfull in the tounge know

well, and finde sondry examples in Scripture: yea, the vvord (for) must be translated (that:) to make good sense: so then, reade the Text thus; that in 6. dayes &c. and you haue good sense; & also you see it plaine, that the Sabbath was a signe, that in 6. dayes God created and rested: and the creation vvvas the thing signified by the signe.

The other thing to be considered in the text, is, that the Sabbath is called a signe: and hence I thus argue; If signes be helpes and meanes to bringe to minde or keep in memory the things where of they be signes, then doth the Sabbath day helpe vs to minde and keep in memory the vvorlds creation: but signes be helpes & meanes to bringe, to minde, and to keep in memory the things whereof they be signes: therfore the Sabbath day doth helpe vs to minde and to keepe in memory the vvorlds creation, the consequence is good, it proceeding from the genus to the species, the Sabbath day being one kinde of signes; and what belongeth to all signes, appertaineth to euery or any signe. I proue the Minor, by an induction of particulares; the raine-bowe in the cloudes, Genes. 4. it is called a signe or a token v. 13. and the Lord said, He vvould looke vpon the bowe, that he might remember the couenant (which vvvas the thing signified by the bovv) v. 16. The Passeouer vvvas a signe or token Exod.

12. 13. vvhich when the Angell of the Lord saw, then he remembred the couenant, and spared them. Circumcision Genes. 17. 11. it vvas a signe and token, to put them in minde of Gods couenant made vvith Abraham &c. and see Exod. 31.

13. a text pregnant to the same purpose : The Sacrament of the Lords Supper it is a signe; and this signe is to be vsed in remembrance of the thing signified, vvhich is Christ, 1. Cor. 12. 24. neither can any example be showne to the contrary, for, it is the very nature of a signe, to bring to minde the thing signified : I conclude, as the Lords Supper is a signe of the work of redemption; So the Sabbath is a signe of the work of creation.

10. My 10th Argument is, because the Sabbath day putteth vs in minde, vvho it is, that is our Sanctifier, namely the Lord our God : This argument is taken out of Exod. 31. 13. and it may be thus framed.

That thing vvhich in the tyme of Moses, vvas vsed as an helpe and meanes, to put the children of Israel in minde, vvho it vvas that sanctified them; that meanes and helpe ought now and for euer to be in the Church; to shew vs vvho is our Sanctifyer.

But the 7th day Sabbath, was vsed in the tyme of Moses, as an helpe and meanes, to minde the

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children of Israel, vvho it was that sanctified them.

Therefore the 7th day Sabbath, ought now and for euer to be vsed in the Church, as a meane & helpe, to shew vs, vvho is our Sanctifyer.

For prooffe of the Maior, 1. vvhat reason can be rendered, or instance giuen to the contrary, to shew that our churchs and people should not now, haue the same meanes and helpes to put vs in minde, & shew vnto vs vvho is the authour of our sanctification, the which the children of Israel, and Church of the Jewes had? 2. No helpe or meanes once appointed of God, to minde the Israelites, vvho did sanctify them, vvvas ener yet abolished, and if neuer abolished, then must they remaine: True it is, Sabbathes ceremoniall, and annuall, which were signes of Christ, and of justification, such were abolished in Col. 2. 16. 17. but Sabbathes Morall, and weekly, vvwhich vvvere signes of God the Father, and of sanctification, such were neuer yet abolished: besides, the Sabbathes abolished in Col. 2. 16. were such as were signes of things to come afterwards, as of Christ: but the Sabbathes Morall in Exod. 31. 13. were signes of things present, as of God presently sanctifying, as you may see in the Textes. 3. Wee now in these tymes, haue as much neede of that help, to put vs in minde of God our Sanctifyer, as they had in former tymes; for instance, let a

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Christian pray feruently; giue almes bountifully, hate syne vnfainedly; doe the duties of his calling conscionably; preach powerfully; and in a word, liue holily and blamelesly in this euill vvorld; vvhereby he out strippeth the men of this vvorld, and is as a light set vpon an hill; is not this man in greate danger to be puffed vp vvith pride, as vvere those Israelites Deut. 8. 17, arrogating to themselues the glory of their abundance, forgetting God the author? and is not this man in danger, to vse his giftes as if he had not receiued them, and to glorie in them as his owne, 1. Cor. 4. 7. surely vpon a serch, we can not but confesse, vvee Christians are as subiect to spirituall pride, and as backward & sluggish, to giue vnto God the glory of his mercifull vvork of sanctifying vs, as euer vvere the Israel of God: now vvhat helpe could be better to foreward vs in this Diuine vvork of hallowing Gods name, then to haue once in euery 7. dayes, that 7th day appointed of God, to be a signe and remembrancer vnto vs, that Jehouah the Holy God is that fountaine and authour of our sanctification and holinesse? Well then, since vve Christians haue as much need of helpes and meanes, to minde vs of the authour of our sanctification, as those Israelites had, and God hath giuen vs no other helpes or meanes in the roome of those he gaue to the Israelites; then it followeth, that we now

in these tymes haue as much need of that or thos helps vvhich the Israelites had, as they themselves had.

For prooue of the Minor, to wit, that the Sabbath vvas vsed as an help in Moses tyme, to put those Israelites in minde, vvho it vvas that sanctified them: this is euident in the Text Exod. 31.13. where the Sabbath is made a signe, to no other end, but this; That the Israelites might know (as the Text speaketh) that I am the Lord that doth sanctifye you. Farthermore, that which helpeth to the attaining of an end, that is, an help and a meanes &c.

I conclude, like as the Sacramentes be signes of justification: so the Sabbaths be signes of sanctification: The one, pointing to God the Sonne; The other, to God the Father: let both be retained in the Church of God, since both be of Diuine Institution; the one ordained by Christ, the other by God the Father, Exod. 31.13.

A vvord or two vvould by the way be added by vvay of vse, as gathered from my two last arguments: vvhereas our Lord Christ, hath taught vs to pray that Gods Name might be hallowed; and consequently, to addresse our selues to the practise of it; vve may learne from thes two last arguments, two notable partes of this Diuine vvorke, to be performed on the Lords Sabbath day; the one is, to celebrate there in the prayes
of

of the great God, for this miraculouse glorious worke in the creation of this vworld, in the 6. dayes before the Sabbath: The other is therein to magnifie the goodnesse of God, who out of the riches of his mercy, hath sanctified vs, by his vvord and Spirit, Ioh. 17. 17. and hath freely bestowed vpon vs, euery good and perfect gifte vvhatsoever is in vs, Iam. 1. 17. and these two are two notable Sabbath daye duties, whereof euery 7th day Sabbath should put vs in minde, and by a conscionable performance vvhereof vve shall glorify God, and shalloy his name. This vvould the rather be noted, because this latter of the two Sabbath duties, hath not formerly bene knowne; for, who euer made this vse of the Sabbath day, to put him in minde, that it is God vvchich is the authour and fountaine of his sanctification? and so I haue done vvith those arguments, vvhereby I haue proued, that the 7th day Sabbath, is still in force.

I purpose in next place to make satisfaction to two common answeres, to those arguments past: The former is by distinguishing of the Substance, and of the Accident of the Sabbath; The substance, is the Sabbath and duties in the tyme: this they grante me is still in force: The Accident, is the tyme of the 7th day: this tyme, they deny me to be in force. Hereto I say 1. they put asunder what God hath ioyned together, for, the Sabbath
and

and the 7th day, doe both notify but one tyme, which is the last day of the weeke: so them conioyned by God, and also permiscously vsed Exo. 20. 10. Leuit. 23. 3. Exod. 31. 15. there you haue them conioyned by way of apposition, Gen. 2. 3. Exod. 20. 11. Exod. 16. 29. Luk. 13. 14. here you haue them permiscously vsed the one for the other: so as the name Sabbath, and the tyme the 7th day, cannot be separated. 2, Whereas they deny me the accident of tyme, the 7th day see it expressely commanded in so many words, Exod. 16. 29. Exod. 20. 10. Exod. 23. 12. Exod. 31. 15. Exod. 35. 2. and so you see not only the Sabbath is in force now, but also the tyme and 7th day.

The other commone answere is, that the 4th Com: and so the Sabbath day are now in force indeed, as touching the Morality of them, but not as touching their speciall application vnto the Iewish state: Here vnto I say, it is but a fained thing to thinke that eighther the 4th Com: or the Sabbath day, were so commanded and appointed of God to the Iewe, as if made peculiar and proper to their state, and not common to all nations; To this end, perpende we the particulars of the 4th Comm: to see if ought there be that might giue vs occasion to thinke it vvas applied to the Iewish nation exclusiue; or, if all Nationes might not equally participate vwith them, in this Commandement, as vvell as in the
ot her.

other 9. Commandements: In the Com: ye haue these things enioyned: 1. Remember the Sabbath: 2. to rest in it: 3. to keep it holy: 4. a day: 5. the 7th day, or last of 7. 6. because God resteth on that day. What is here now, that is peculiar to the Iewe, so as other nations cannot obserue the same? Cannot we in England, as well as they in Ierusalē, 1. Remember the Sabbath? 2. rest in it? 3. keep it holy? 4. a whole day? 5. the 7th day, and last of 7? 6. in imitation of God, because he rested on this day? could no nation beside the Iewe obserue the 6. things?

Perhaps it vwill be said, The Sabbath, and so the Comm: was applied to the Iewish state, because of that reason mouing them to obedience of it, which is annexed to the Com: Deut. 5. 15. namely, Gods bringing them out of Egypt: Here vnto I say, This motiue and reason may be said to be applied indeed to the Iewish state exclusiue, as not belonging to other nations, and if they meane no more but thus: that the 4th Com: and so the Sabbath, are not now in force, as touching this speciall application only to the Iewish state, because the Lord brought them out of Egypt, & that this reason should not now be properly pressed vpon vs Christians; I am not against it, nor doth it at all helpe them: who goeth about to proue the Sabbath is in force now to vs, with relation to that reason, of Gods bringing Israel

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out of Egypt? or to moue Christianes to obedience by that reason? The 4th Com: stands on two partes; The one is Law, commanding or forbidding some thing to be done, this part only I vrge: The other part is reason or motiue, to enforce to obedience of the Law, now this I vrge not, nor neede I, for it is no Law properly, for it nor forbides, nor commandes any thing: Be it, that the Law as touching the motiues be applied specially to the Iewish state, yet the Law as touching all things commanded or forbidden in it, is vniuersall to all nations.

Thus hauing proued the 7th day Sabbath is still in force to this day: in next place I will shew you how this Sabbath hath beene practised and in vse in the Christian Church both in the dayes of the Apostles, after Christ his resurrection; and after also in the more primitiue churches: for the practise of the Apostles I doe the rather produce it, because the contrary side I see leane much vpon their practise, labouring much though all in vaine (as hath beene showne) to proue the practise of the Apostles vpon the Lords day; vvhetherfore since Apostles practise, is vvith them of so great strength, if I shall proue now, that the Apostles practised the 7th day Sabbath, I trust they will forth with yeeld, that the 7th day Sabbath is now in force, & make no further question of the matter.

For

For this purpose looke Act. 13. 14. 15. 16. Act. 13. 42. 44. Act. 16. 13. here ye see 3. seuerall Sabbaths, and in two seuerall places, the Apostles preached vpon the Sabbath day: and see Act. 17. 2. Paul as his manner was, vvēt in vnto them, and three Sabbath dayes, disputed with them, by the Scriptnres: Here you see in an other place and Church, three Sabbaths more kept by Paul and those that trauailed with him; nor was this any extraordinary thing: for the Text saith; it vvas an vsuall thing for Paul so to doe, Paul as his manner vvas &c. and see Act. 18. 4 here Paul in an other place and Church, namely, in the Church of Corinthe v. 1. disputed in the Synagogue euery Sabbath day: so here was a constant practise, Sabbath by Sabbath; Euery Sabbath day saith the Text: and thus I trust I haue more soundly proued, that the Apostles kept the Sabbath day; and that constantly, and the same in foundery Churches, then they haue proued that the Apostles kept the Lords day: The keeping the Sabbath day, was an Apostolicall practise, but so was not the Lords day: Let the indifferent reader judge now and let him choose to practise that day of the twaine, vvch he seeth most soundly and plainly proued before his eyes, practised by the Apostles.

Against this be sondry answeres brought, as 1. True, Paul preached on the Sabbath day amongst

the Jewes, but he did not so amongst the Gentiles: To this I say, see Act. 13. 42. 44. &c. When they were come out of the Synagogue of the Jewes, the Gentiles besought that they would preach to them the next Sabbath day; and accordingly Paul did so: see here Paul preached amongst the Gentiles on the Sabbath day.

Now it cannot be thought, Paul preached on the Sabbath constrainedly, but freely and voluntarily, since what a man condescendeth to doe upon prayers and desires, he doth voluntarily, & this was Pauls case, for the Gentiles besought him, &c.

Nor can it be thought, that these were profelyte Gentiles, for the Text in the very next verse v. 43. distinctly handles thes a parte, where he treates of profelytes: now since there were in those places Gentiles that were no profelytes, & Gentiles that were profelytes, it were a miserable confusion to take both these for one and the same, when they be distinctly laid downe: and if this satisfieth not, yet that Paul preached to Gentiles, that were no profelytes, is plaine in v. 44. where tis said, almost the vvhole Citty came together to heare the vword of God, I trow ye will not imagine, almost the whole Citty were profelytes: yea, they to vvhom Paul preached were no profelyte Gentiles, for then would not the Iewes, v. 45. haue enuyed and murmured
when

when they saw the word of God preached to the people, for had this people beene profelytes, they had beene all of the Iewish faction, and of the same body and congregation with them: yea moreouer, the Gentiles in this Citty, whereof the most parte heard Paul preach on the Sabbath, they vvere of the number of those Gentiles, to whom Paul the Doctour of the Gentiles, vvas commanded to preach the Gospell, v. 46. 47.

Why but yet they vwill answere, here vvas a mixt people of Iewes and Gentiles, they vvere not only Gentiles: vvhere vnto I say; Paul made no difference twixt Iewe and Gentile for keeping the Sabbath day, since it was a Morall, and therfore pertained equally to Iewe and Gentile: Neither is there cause vvhy they should except against the Apostles, keeping Sabbath with those Iewes that were amongst the Gētiles, as if Sabbatizing had bene Iudaizing with the; for ther is no grownd for such an exception, since the Apostles neuer declared themselues against this Morall vweekly, 7th day Sabbath, declaring it to be a ceremony and abolished, and so Iudaisme to keept it by consequence. 2. I say, be it, this was kept amongst Iewes and Gentiles, yea had it beene kept amongst Iewes only, vvhy yet haue I said more for this 7th day Sabbath, then they can for the 8th day Sabbath be Lords day, for I haue vndeniable proued the Apostles kept and practised

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the Sabbath day, but they vndertooke indeed, but neuer did, nor euer will be able to proue the Apostles did constantly keep the Lords day, so in this point of Apostles practise, I haue the better of them, since they can not proue Apostles constantly kept the Lords day amongst nor Iewes, nor Gentiles, no nor Iewes and Gentiles mixt.

Secondly, I produce an other Text against their answer, shewing the Apostles preached amongst the Gentiles, in which Text is not the least grownd for any such exception, as to say, there was a mixture of Iewes and Gentiles: see Act. 16. 12. 13. here Paul and Timothie preached on the Sabbath day: and note 1. that there was no thing constraining them to preach, rather on this then on any other day, vnles it were the 4th Comm: they had beene there as the Text saith, certaine dayes; and of all thes dayes, the Sabbath day vvas chosen; & what can be thought I should incline them to this choise, but the 4th Comm: 2. Note, here is not any reason to thinke here were any Iewes, because vve reade not of any Synagues the Iewes had here: & the people assembled in the open fields, besides a riuer to pray, as the Text speaketh, and therefore not with the Iewes in their Synagogues, as they were wonte to doe where the Jewes had Synagogues. As for Lydia, it will not follow shee was a Iewesse, because

cause the Text saith, shee was a vvorshipper of God: for so was Cornelius Act. 10. 2. but yet no Iewe, no nor any profelyte, for he vvwas vncircumcised then, Act. 11. 3. finally, I say, suppose here was a mixture of Iewes and Gentiles, and also in that other place Act. 13. 42. 44. yet ther is no cause of scruple or doubt, that the Apostles would vse any ceremonies (as they suppose the Sabbath) to be amongst those Iewes that vvwere mingled with the Gentiles, no more then they would amongst the Gentiles alone; for, saith the Text Act. 21. 21. Paul taught those Jewes that were mixed among the Gentiles, to forsake Ceremonies &c. and you see it his practise Gal. 2. 11. he would not endure no not a Peter to Iudaize it amongst the Gentiles; and can we thinke himselfe would doe vvhat he reprovved in an other? besides, it was against reason, for so he should builde vp things (as ceremonies) which he labored to destroy, Gal. 5. 1. 2. I say build vp, for Paul counted Judaizing amongst Gentiles, a constraining of those Gentiles vnto Judaizme, Gal. 2. 14. for all this, I deny not, but Paul did Iudaize, but it was only in such places of assemblie where vvwere none but Iewes only, as at Ierusalem, and the like places, Act. 21. 17. 20. 26. but in assemblies mixed of Iewes and Gentiles, there he would not Iudaize, lest he should constrain the Gentiles to Iudaizme, as hath beene said.

An other and seconde answer vsually brought against this practise of the Apostles is, that Paul did keepe Sabbath here vvith the Iewes, to beare with their weakenesse for a tyme, and as he did Iudaize it by circumcision of Timothie: Here vnto I say 1. it appeareth he did not keepe Sabbath only for the Iewes sake, for then vvould he not haue kept the Sabbath with the Gentiles, as he did: 2. vvvas it a weakenesse in the Iewes to yeeld obedience to a morall precepts, to the 4th Com? 3. The things vvherin properly Paul was said to Iudaize, were Ceremoniall things, standing in force by the Ceremoniall Law, as Circumcision and the Rest, but things standing in force by the Morall Law, as doth the Sabbath day, performance of these is no Iudaizing, but Moralizing, if I may so speake.

A 3^d answer is, that the Apostles must take such dayes, as they found in vse in the Church then, or else they cold not preach and divulge the Gospell: and the Iewes then would assemble on no dayes but the Sabbath: Here vnto I say, the Apostles cold make knowne the Gospell, though they had neuer frequented the Iewes vsuall assemblies, for the Apostles taught and preached Christ, in priuate houses, from house to house Act. 5. 42. and when Paul forsooke preaching in the Synagogue, he taught else, where as in the Schoole of one Tyrannus, and there frequented

quented him both Iewes and Grecians Act. 19. 9. 10. yea, Paul could assemble the Iewes themselves vpon occasion, & the very chiefe of them refused not to assemble at his calle, Act. 28. 17. 20. wherefore, necessity compelled him not to keepe the Sabbath vvith them.

To make a more full answer to those common obiections vvhich they bring against the practise of the Apostles, in keeping the Sabbath day: one of vvhich maine obiections is that fore spoken of to this effecte, true the Apostles practised the 7th day Sabbath, but it was amongst the Iewes, not amongst the Gentiles: where vnto I say, vvhat and if it vvere only amongst the Iewes? are therefore the Apostles practises and actions vnnvareantable and vnimitable, because they vvere done amongst the Iewes? are all their actions amongst Jewes but, of an indifferent nature? if such obiections be lawfull, if a preacher confirms his doctrines in the pulp it, by the practise of the Apostles, then is it lawfull for any thus to cauill against it, oh but that, it vvvas done among Jewes: for instance, suppose this the doctrine; Ministers must preach constantly on the Sabbath day: novv after it is proued, &c. then he confirms it by the constant practise of the Apostles, Act. 13. 14. 44. Act. 17. 2. Act. 18. 4. is it tollerable for an auditor to cauill thus, oh this it

vvas amongst the Iewes? againe, Peter exhorted to repentance Act. 3. 19. and Iames, to ioy in tentations, Iam. 1. 2. doe not these belong to vs, because they vvere spoke to the Iewes? I confesse for such practises of the Apostles, as vvere neuer enioyned in the Morall Law, being such as the Apostle themselues plainly condemned, as Circumcision, and annuall Sabbathes &c. in such, the obiections may be admitted, but practises of the 7th day Sabbath, inioyned in the 10. Com: here such obiections are to be reiected, vntill first they shew, vvhether the Apostles abolished the Morall Sabbath, as did other Sabbathes and Circumcision: and vntill vvhich tyme, any alleaged practise of the Apostles, in keeping the Sabbath day, is found and good and imitable, though they so practised amongst the Iewes only, and so their practise deserueth to be called an Apostolicall practise, and a Morall practise.

An other maine obiection is, that the Apostles practise in keeping the Sabbath day; vvas not Morall, but Ceremoniall, not in obedience to the 4th Com: but as indifferent, not of conscience of the duty, but in regard of the Iewes vveakenesse &c. vvhervnto I answer, this obiection is not to be admitted of but to be reiected, because it is groundlesse, for they suppose the 7th day Sabbath to be of like condition vvith Circumcision, but this is false, for the Apostle expressely abolished

lished Circumcision, but so did none of the Apostles abolish the Sabbath in the Decalogue: Furthermore were it Lawfull thus groundlesly to make obiections, what truth shall stand firme? for instance, suppose a Godly preacher commending the duty of prayer to God, preisseth it from the constant practise of the Apostles of Christ, &c. might not I one cauill against this sounde truth and morall practise of the Apostles, by objecting, oh this, it was Ceremoniall in the Apostles, it was vsed only as an indifferent thing as was Circumcision, not in conscience of any commandement &c. as if because such obiections lye against some of the Apostles practises, as Circumcision and the like things in the Leuiticall & Ceremoniall Law, therefore they lye against all their practises, euen against things commanded in the Morall Law: no, no, this is to iumble and confound things; let it first be showne that euer the Apostles abolished any thing in the Morall Law, or blotted out any thing which God once wrote with his owne finger in Tables of stone: In meane space this me thinke is a good kind of arguing; whatsoeuer holy men (such as those Apostles were) did constantly practise, so as their actions were sutable to any of Gods tenne Com: such their practises and actions we in common reason and in judgement of charity much more, are bounde to judge them to be done in obe-

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dience and reference vnto some of those Com-
mandements.)

The last obiection is, that tis true indeed, the
Apostles kept the Sabbath, but it was but for a
tyme, till the Iewes vvere better instructed, the
vvhich if they had refused to keepe, the Iewes
vwould neuer haue heard them preach of Christ
&c. Here vnto I answere, this obiection presup-
poseth now as granted, two false suppositions; the
one, that the Apostles vwould not (if they cold
haue auoided it) haue kept this Sabbath: the o-
ther, that the Iewes vvere needlessly religiouse,
making conscience of this Sabbath now, vvhether
they neded not: for the former, for any thus to
imagine or say is growndlesse, for vvhether hath
any of the Apostles declared themselves any ene-
mies to the Morall Sabbath, that it should be
thought they had rather not to haue kept the
Sabbath, then to haue kept it? for the latter, tis
true, of Circumcision, it might be said the Iewes
vvere needlessly religious and carefull of it, be-
cause vve finde the Apostle inueighing against it
Galat. 5. 2. but how can vve say so of the Iewes
as touching the Sabbath day, since vve no where
finde the Apostles inueighing against it, or repre-
hending the Iewes for keeping it, as they did for
Circumcision? The maine error in these obie-
ctions is, that they take it for granted vvhich is
not granted, that is, supposing the Sabbath day in
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the 10. Commandements to be a Ceremony, as vvell as Circumcision, and that so it vvas abolished by Christ; vvhreeof there is no grownd in Scripture, as else vvhree I haue largely shewed; nay farther, for any to say, the Sabbath is a ceremony, or that any vvord or letter of the Law or 10. Commandements is Ceremoniall, is no better then blasphemy against Gods Law and Truth, & to speake euill of the way of God.

Thus you see, I haue proued', the practise of the Apostles, vvas constantly to keep the Sabbath day, and the keeping of the Sabbath day vvas an Apostolicall practise; the vvch prooffe I haue made to this end, that you might see vve haue better grounds for the Apostles keeping the Sabbath day, then for their keeping the Lords day, nay there is good ground for the Sabbath day, but no ground at all, for the Lords day; Further more, as by the way, you may see it hath beene showne the Apostles kept the Sabbath day, 1. constantly, not once, or twice, or thrice, and no no more. 2. In sondry places & in diuerse churches, not at one place or two, but at more. 3. that vvhree they abode diuerse dayes, they chose the Sabbath day, not the Lords day, to teache and to preache in, as Act. 16. 12. 13. Act. 13. 42. 44. Act. 17. 2. Act. 18. 4. 4. They kept Sabbath with both Jewes and Gentiles together, & somety me with

Gentiles alone, 5. That it vvas not kept for the weakenesse of the Iewes, nor as any Iudaicall Ceremony, 6. That Apostles were not constrained and necessitated to keepe this day before others, by any superstition of those tymes, but that they kept it voluntarily and freely, condescending to request, Act. 13. 42. Act. 16. 13. nothing saue Gods 4th commandement mouing them: 7. nore the person that kept this Sabbath, it vvas Paul and his company, who was the Minister ouer the the Gentiles, not ouer the Iewes, Gal. 2. 7. 8. it vvas not Peter and his company who were ouer the Circumcision, now since Paul vvas the great enemy to ceremonies, aboue Peter it is lesse to be thought the Sabbath day vvas a ceremony; had Peter indeed and his side so frequently kept the Sabbath amongst Iewes, it had beene more suspiciouse: Besides the frequent keeping of this day, and of this day and none other, and that still in foundry churches, seemes to imply that this day vvas not kept occasionally only; vvhether if practise of Apostles, & strong presumptions will doe any thing, me thinketh here is stronger reason for our keeping the Sabbath day, then for the Lords day: where vnto I may adde, a rule in Diuinity, as I remember it thus, That actions of holy men in Scripture, not contradicted, haue the force of a precept: I think I may more safely say, That actions of the holy Apostles in Scripture,

ture, not only not contradicted, but also such as are commanded in the 4th Com: as is keeping the 7th day Sabbath, thes should haue force of a precept, much more.

Having showne the practise of the Apostles, for the Sabbath day; now I come to shew the practise of the primitiue Charches, keeping this Sabbath day, for 300. or 400. yeeres after Christ; and these are reputed the most pure Churches, and this I doe also to shew we haue authority for the Sabbath day, and that from the purest churches, as well as they for the Lords day, yea better, in that the Lords day vvas neglected a long tyme, as Perkins vvitnesseth, as I haue showne; and in that liberty vvas permitted on the Lords day, to doe vvorks of hul bandry, as plowing and carteing, &c.

Let vs begin vvith Ignatius; Ignatius in his Epistle to the Magnesians, doth not only per-
mitte the Sabbath, but he exhorteth and perswa-
deth the people of this tyme, to a religious kee-
ping of the Sabbath: Let not vs (saith he) keepe
the Sabbath in a Iewish manner, vvith idlenesse
&c. But let euery one of vs keep the Sabbath spi-
ritually, reioycing in the meditation of the Law.
not in a remissenesse of the body; but, admiring
the vvorkemanship of God; not reioycing in
daunceinges and vnciuill showteings. Where
you

you see the duties of a Sabbath, meditation in Gods Law vvith ioy and delight; and admiration of the workes of God. There be I confesse; that would haue all this vnderstood of the Lords day; but Ignatius speakes both of the Sabbath, & also of the Lords day, distinctly in the same Text: for the very next words are thus, And after the Sabbath, let the Lords day be celebrated &c. Athanasius in his Homilie de semente, saith thus; We assemble together in the Sabbath day, not as if vve were sicke of Iudaizme: but therefore we meete on the Sabbath, that we may vvorship Iesus, the Lord of the Sabbath: vvhere ye see Athanasius not only auowching that they of this tyme kept the Sabbath, but also he defendeth their keeping of it from superstition or Iudaizme: but our tymes are now of a contrary minde, thinking and saying, if we should keepe the Sabbath day, we should play the Iewes, and be infested with Iudaizme. Socrates in his History chap. 8. booke 6th saith: Assemblies were vvonte to be in the Churches, euery weeke vpon the Sabbath, & vpon the Lords day: Zanchie ypon the 4th Com: Thes. 1, saith out of Sozomen, That thos of Constantinople, & almost all others, haue Ecclesiasticall assemblies, to heare Gods Word, on the Sabbath day, and on the Lords day: Doctour Prideaux on the Sabbath, saith, The Churches after Christ, kept both the Sabbath, & the Lords day,

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for diuerſe yeeres, with holy aſſemblies, and this thing is ſo manifeſt (ſaith he) as it needeth no prooſe &c. In a word, is it not plaine the Sabbath was in uſe in the Church, vntill the yeere of Chriſt 364. at vwhat tyme the Laodicean counſaile enacted a Law againſt it, and for the Lords day? Hoſp. de Orig. Feſt. cap. 9. pag. 27. but how vniuſtifiable this their acte was, may appeare, in that they enacted a Law againſt Gods Law: and were guilty of that brande in Dan. 7. 25. of vnlawfull changing of Tymes, and the Law: yea, how full of ſuſpition this their faſt was, may appeare in this that Church of Laodicea, it was the worſt of all the 7. churches that S. Iohn wrote vnto in his Reuelations: yea, and in that this change was not made till the yeere 364. tis of ſmall accounte, ſince the elder the church grewe, the more corrupt it grewe; for, 364. yeeres after Chriſt crept into the church ſuperſtition, and ſo dayly thence forwards popery by degrees: But how ſoeuer, it is plaine that the Sabbath day was in uſe in the church at that tyme, in which they enacted a Law againſt it; or elſe they made a Law againſt nothing.

Here it ſhall not be amiſſe to adde the teſtimony of two or three of our owne Diuines, auouching the morality of the 7th day Sabbath, I could produce many, but two or three for all;

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fiſt,

first, Perkins on the creede, speaking of the creation of man; he comes to speake of the tyme of Gods vvorship appointed to Adam, and saith, it vvas the 7th day from the beginning of the creation, the Sabbath day, and he saith expressely, it vvas Morall, and no Ceremony; and yeeld such a reason too, as cannot agree to the Lords day, the 8th day, for (saith he) it vvas ordeined before the fall of man, at which tyme was no ceremonies signifying sanctification &c. Now the Lords day, and 8th day, vvas not before, but after ceremonies, nor is it the 7th day, but the 8th day, nor is it called Sabbath day, but Lords day. Secondly, M. Dod vpon the 4th Com: auowcheth the Sabbath, yea the 7th day, to be no ceremony but Morall, and this he doth in his exposition of those vvords of the Comm: The 7th day is the Sabbath: and wherfore the Lord blessed the Sabbath day: shewing too, that he meante that Sabbath spake of in the 4th Com: the vvhich the Iewes kept, for that day was the subiect of his dis-
 corce; yea, he backeth it by sundry reasons drawne out of the 4th Com: which cannot agree to our Lords day, as you may see: I confesse, he saith afterwards, the alteration of the day doth not abrogate the Sabbath: but there vnto let me say the alteration of the 7th day, to the 8th day, doth abrogate the 7th day, which 7th day, said M. Dod is no ceremony abrogated by Christ, but

morall : yea the bringing in, the day called the Lords day, is an abrogation of the day, called in 4th Com : the Sabbath day : but it vwill be said, you vvrest their words, for thes men meante not to stablilh the Sabbath day, but the Lords day; where vnto I answere, that I wrest not theire vvords nor minde, I confesse their end vvas to stablilh the Lords day, not the Sabbath; yet in goeing about to doe this, they spake thos words, vvvhich I haue cited out of them, and those very arguments, vvvhich they vsed to maintaine the Lords day, euen those arguments doe make for me, since they spake nothing but what their consciences tolde them vvas truth, I may make vse of those trutthes they spake, leauing their endes and purposes to themselues; yea, I must thinke these trueths of theires (affirming the 7th day instituted in Paradyse, and enioyned in the 4th Comm : to be morall and not ceremony) to be stronger for mee then other arguments of myne owne inuention, because they are auowched euen by myne aduersaries in this case, euen by them who yet would not haue the 7th day now kept, but the 8th day, if the light was so bright as they cold not but see it, and the truth so ap- rant, as they cold not but confesse it, and speake for it, saying, the 7th day from the creation is morall, how cold I doe lesse then take know- ledge of it, and make vse of it? so you see, I

strengthen my selfe, and vvronge not them.
 3. Doctour Prideaux vpon the Sabbath, lately
 comne forth, pag. 140. saith, Where did Christ
 abrogate the Sabbath? vvhether is there any men-
 tion of setting the Lords day in the roome of it?
 well, Christ ascendeth, he left his Apostles prea-
 chers, and did not they vwithout any scruple ob-
 serue the Sabbath of the Iewes, wick the Iewes?
 did not they institute most freely assemblies in
 the Sabbath day? & did not the succeeding chur-
 ches the like, &c?

And now let me propounded vnto your choi-
 se, these two dayes, The Sabbath day on Satur-
 day; or the Lords day on Sunday, and keepe
 whither of the twaine you shall in conscience
 finde the more safe; If you keepe the Lords day,
 but prophane the Sabbath day, you vualke in
 great danger and perill (to say the last) of trans-
 gressing one of Gods eternall & inviolable Laws
 the 4th Com: but on the other side, if you keep
 the Sabbath day, though you prophane the Lords
 day, you are out of all gunes hot and danger, for
 so you transgresse no Law at all, since Christ, nor
 his Apostles did euer leaue any Law for it.

1. To conclude, let me take away two or three
 obiections and so an end; Say some what a doe is
 here about a day, is God so strict for a day? so be
 he hath the duties, it matters not so much for the
 tyme:

tyme: To whom I answer; and make not you
as much a doe too as you can, for the Lords day,
the 8th day, else why may not Mooneday, or
Tewfday, or some other day, be kept in memory
of Christs Riefurrection, as well as Sunday, the
first day of the vveeke? and doe not our diuines
of best ranke, lay it downe as their judgement,
that the Church, the whole Church cannot now
alter the Lords day to any other? it seemes then
in your owne judgement, that tyme and day,
how light a circumstance soeuer you make it,
when you dispute about the 7th day in the 4th
Com: yet it is a matter of vveight and moment
when you argue for the Lords day, for vvhich
yet you haue no Com: 2. Thinke you it a light
matter, the which God hath beene pleased to
stampe his Commandement vpon Exod. 35. 2.
The 7th day shall be vnto you the Holy Sabbath
&c. Will you sleight Gods Commandements?
admire the tyme, and 7th day, be as thing little
profitable to God, as was the fruite of the tree of
knowledge of good & euill, in Paradise, dareth
any man hazard with God as Adam did? The
lesse the thing is, vwith the more ease vve may
shew our obedience, and the greater our fine, if
disobedient. 3. We dare not forfichte a bonde
with man, vpon such shiftes, saying whē tis pain-
ble on 7th day of Ianuary, oh my neighbour re-
gardeth not so much the day, so I carry him the

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full some, though it be the day after tis due: nor durst those faithfull Israelites so sleight Gods tymes, as to circumsise on the 9th day, to call Passeouer on the 15th day, vwhen God hath commanded Circumcision on the 8th day, and the Passeouer on the 14th day.

2. Saith an other, this vvere to bringe into the Church Iudaizme againe, and that strict rigorous obseruation of the Sabbath vvhich they vsed: Here to I answere; Athanasius afore cited, said: They kept the Sabbath day in their tymes, and yet he saith, they were not infected with Iudaizme; Further, Iudaizme is when obedience is yeelded to a Law Ceremoniall, but he that keepes the Sabbath day, doth it in obedience to a Law Morall: And as touching the rigorous strictenelle of the Iewish Rest or Sabbath, it is not better than an euill reporte, brought vp vpon the Lords Sabbath, to loathe men of it; vwhat and if men erroneously thinke, the Iewes vvere more strictly tyed then indeed they vvere, that is their errour: and what and if the Scribes and Pharises vvere superstitious in keeping the 4th Com: and forbad vvorkes of charity to be done on the Sabbath, vvere they not erroneouse too in expounding and obseruing other of the Commandements? But sure I am our Sauour Christ the true expounder of the Law, he gaue leaue euen to the
Iewes

Iewes in his tyme, (before any Ceremonies were abolisht) to doe vvorks of charity and vvorks of necessity euen vpon the Sabbath day, as to rubbe eares of corne : to carry a bedd : to lift a beast out of a ditch, and the like: yea, doe not vve hold our selues now thus strictly tyed vpon the Lords day, as not to doe any vvorks thereon saue vvorks of necessity and charity ? I finde not that a beleeuing Iewe vvvas any thing more strictly tyed then so : For my parte I see no difference twixt the doctrine of our Church of Engeland, touching keeping the Lords day for strictnesse : and the doctrine of Moses and of Christ, touching the keeping of the Sabbath day : nor can I see how a beleeuing Iewe, vvvas more strictly tyed then a beleeuing Christian is, in right account.

3. Saith a 3^d. Should vve embrace the Sabbath day, then I should vve be accused of nouelty, and the neighbour Churches of Papists vvould vpbraide vs : Here too I answere, vvhat if man accuseth, where God commendeth ; it vvvas new doctrine, that Paul brought to Berca, but it vvvas theire commendations, that they receiued the word, vvith all readinesse, and serched the Scriptures daily, to see vvhither those things vvwere so or not : it vvvas not the newenesse of the Gospell, nor the singularity of Paul the teacher, that cold daunte them : and for Papistes it is not the first tyme that they haue vpbraided vs for nouelty, if they

they thinke it a matter of reproche, to confesse vve know but in parte, and that the best Church and purest may be more pure, and growe nerer to God in knowledge and reformation daily, let them scoffe on, what Dauid vwill regard a Michal, or Isaac an Ishmael? what and if vve offend the Church of Papistes, if vve may gaine the Church of the Iewes; doe vve not vvrigh of, & speake of, and pray for, and hope for conversion of the Iewes, and can there be a better vway for their entrance into our Church, then by removing a way this great stumbling block, that is, our prophanation of the Lords Sabbath day? said not the Iewes of Christ, this man is not of God, because he kept not the Sabbath day Ioh. 9. 16. & can the Jewes say any better of vs at this day, who are not causelessly taxed as vvas Christ; why these Christians (may they say) vvere their religion good, they vvoid neuer liue in so manifest a breache of the 4th Commandement vweekly, as they doe, prophaning the Lords Sabbathes.

4. Saith a 4th: This vvere to bringe an imputation vpon our Church, that haue not seene this, of 1600. yeeres &c. I answer, for 300. or 400. yeeres after Christ; this Sabbath vvas kept, and that by the purest Churches of the primitive tymes; so the ouer sight vvas not aboue a matter of 200. yeeres: Again, at these tyme, when the Lords Sabbath vvas abolisht, by the Laodicean

counsaile in the yeere 364. euen then the churches began to decline strangely, and then began superstition & popery to creep into the Church, and by little & little it ouerspreade the Christian world, vntill about Luthers tyme, all vvhich tyme our Church vvas couered in the Romish Church, as corne in the chaffe, and vve vvere as captiues in a forraine nation, vvhether we vvere kept from knowledge of the Lawes of our Lawfull and rightfull soueraigne, the Lord our God: now vvhether imputation is it to our Church, that the Romish Church did ouersee this, and blott out the 4th Com: as they had done the 2^d Com: Since Luthers tyme indeed by the mercy of God, the chaffe hath bene fanned away, yet haue we not had a setteled constant shine of the Sune of the Gospell, but twixt tymes it hath bene elouded, as in the raigne of Quene Mary &c. and for this short breating tyme, since Quene Elizabeth of blessed memory, hath not our Church had worke enough to hould the ground, which our forefathers wone for vs, haue vve not bene in a continued warfare battailing vvhith Romish doctrine, both by penne, and by preaching, euen vntill now of late yeeres, during vvhich conflict, our church hath had scarce leisure to bethinke hir selfe of any further purification: but now, since God hath in some sorte giuen vs rest from our enemies, labour vve to growe in grace, both

in knowledge and in obedience; labour vve to perfect Holinesse daily more and more: & let vs rather imitate the more pure primitiue churchs, (from vvhom the Church of Roome is fled in practise of the Sabbath day,) then the corrupted Romish church, from whom vve suckte this euill milke. Neither is it to be thought a thing vnpossible, for a Church of God ignorantly, to lye in the breache of one branch of Gods Law for a season; for did not the Church of God in Iosiah his tyme as much vvhē the booke of the Law of God it selfe had beene lost, for I know not how long tyme, 2. King. 22. now to vvhom vvas this great fine of carelesnes in loosing the booke of Gods Law to be imputed, vvas it not vnto the Idolatrous tymes and church, vvhich vvent last before the Raigne of Iosiah? & so who is mostly to be blamed for our ignorance in this, but the idolatry and superstition & irreligion of former tymes, which began at the Counsaill held at Laodicea Anno 364. for they first pult out this light?

There are two sortes of people to vvhom this discourse doth pertainē, the Laitie, and the Clergye: as for the Laity, God he knoweth they can doe no more then they can doe; though of vvil-ling minds that all should goe vvell, and that God might haue this owne tymes, and tis not a farr thing gaine to them, whither they giue God
the

the Saturday or the Sunday : but since they want the Artes & tounge, those instruments of knowledge in this points they must be guided by their Ministers , The Priests lippes must preserve knowledge, and they must aske the Law of their mouths, I say the lesser care of this matter pertaines to the people, I doe not say no care, for their is a spurre for them in Ezek. 33.6. and a president, in those Noble men of Berea, for searching the Scriptures: and let them in Gods feare both priuately pray to God, to direct their Ministers vvith Spirituall illumination; and also let them often call vpon them to see to their Ministry, shewing them the price of their soules is in their hands, and if Ministers neglect, the soules of people pay for it.

As for these of the Ministry, these doe knowe, this matter mostly conserueth them, to know vvhither Saturday, or Sunday, or Sabbath day by Gods appointment : And hereof it is that our Sauour Christ hauing ratified the Law, and eue-ry iote and title of it, to the vvorlds end Matth. 5.18. He turneth himselfe to thos of the Ministry to looke to it afore others, that by their lise and doctrine, they teach, not breake not one of the last of those Cemmandements, saying v.19. who- soeuer therfore shall breake one of the last of those commandements, & teach men so, he shall be called the last of the Kingdome of Heauen:

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Now hither to those of the Ministry, haue not only prophaned the 7th day Sabbath, in their owne persons, and in their families, but also haue taught the people to doe so too, saying; Saturday Sabbath is abrogated, & you need make no conscience of it: it stands ministers therfore in hand, not to flite this point, nor to shut their eyes, and stop their eares against it, but to vse all diligence and industry for the further serch of this point, both for the discharge of their owne soules, and for the safely of the soules of their people, committed to their seuerall charges, laying aside all preiudice and partiality in any respect, as they vwill answere for it to God, at that day: and if your consciences secretly tell you this discourse is a truth, beware how you oppose it directly or indirectly, lest you be founde fighters against God: but if you finde it false, leate it downe, spare it not, for you fight for God.

Let no rente be from our Church in practise.

HAppely this discourse may finde acceptance with same Ministers, or priuate persons, or both; if it doth, let me aduise vvith such persons how to carry it; 1. Though there be difference of opinion betwixt vs and our brethren, yet since vve are brethren, let vs say ech to other as Abraham did to Lot, Let there be no strife I pray be-
twene

twene vs and you, for vve are brethren: though a difference in the heade, let none be in the harte, to the vtmost of our powers, forgiuing one another as God for Christs sake hath forgiuen vs, endeavoring to keepe the vnity of the Spirit, in the bonde of peace.

2. Let ther be no particular rentes, diuisions, or separations from our Church, as touching practise; how vvere it to be lamented (if possibly it may be other vvise) to see a fewee keepe Saturday for Sabbath, and a multitude to keepe Sunday Sabbath, vvhat a confusion, and what an hart-burning may it breede; I beseech God for speciall vvisedome and prudence therefore in this point, that nothing be done rashly, but also as may be for the edification of the Church of God, and for euery members particular comforte: remember wee, we know but in parte, and are liable to errour in judgement, and therfore driue out softly, and let greene thoughtes be ripened by yeeres, and vvaight for approbation of others, that be learned & Godly: our iourney vvill proue the more free from feares of by pathes: and so the more comfortable, I speake not this as if my selfs doubted of the pointe, for truely I professe, I thinke it as sounde a point, as is any article of my faith; neither is this point so green in me as some may iudge; neuerthelesse goeing alone, I preferue a prudent feare and ielousy of

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my selfe, so farr forth, as to cause me listen redily to what may be said to the contrary, and to scanne and serch it to my vtmost: yea so farre forth too, as in partt to vvith hould me from the practise of it, and so accordingly vpon the same ground, to counsaill others to doe the like.

If it please God to blesse this point, so as it be generally found to be a truth of Gods, then will there be a farre more comfortable and laudable course, to goe together vvith ioynte petitions, & humble requestes, vnto his Maiesty, and that honorable house of Parliament, desiring them to take this matter into their considerations, whose it is properly to reforme Ministers may informe, but Magistrats should reforme; it was Nehemiah chapt. 13. 15. 16. 17. 18. 19. 20. 21. 22. that reformed the prophanation of the Sabbath day, in his tyme: and hauing done it; Remember mee, O my God, conseruing this, saith he &c. it was Christ a King, as well as a Prophet, who whipped the buyers & scelleres out of the Temple, that holy place; and it is the office of Gods Anoynted a King, to purge the Lords Sabbath day, on our Saturday, that sacred Tyme, from buyers and scellers, and markelings; Let vs patiently therfore vvith prayers to God wait and expect, vntill God shall be pleased first to moue the harts of men generally to embrace this truth, and then to stirre vp the harte, and couradge and
zeale

zeale of King to doe this great vvorke.

For conclusion of all, one scruple and case of conscience would be satisfied, and tis this; If our consciences be once rightly informed, (as we thinke) that Saturday is the true Sabbath, by force of the 4th Comm: how can vve dispence with Gods Commandement, and still our consciences, vntill a publike reformation cometh? and is it not hypocrisy, to thinke one thing, and practise an other, judging Saturday to be Sabbath day, & yet keeping Sunday Sabbath? For, thus a Diuine of note deliuered it in publike; that for a man to diuide betwixt his profession, or (in judgement) and his practise, is a note of hypocrisy. Here to I answere, 1. Hypocrisy is vvhen a man maketh an outward shew of doing some thing, but indeed he doth it not: now this agreeth not to vs, since we make no shew to men, that vve keep Saturday Sabbath, but the quite contrary, for both our actions, and our shewes, and appearances to men are both one, that is, to labour on the Saturday, so we vse no hypocriticall dissimulations: Paul, when he became all things to all men, that he might winne some, therefore he circumcised Timothie Act. 16. 3. the which fact him selfe else where, in an other case speakes against, Gal. 5. 2. and it vvas vnlawfull to be done. It was a Law of God, who so shedeth mans blood, by
man

man shall his blood be shed, Genes. 9. 6. and the Magistrate is Gods Minister to take vengeance &c. Rom. 13. 14. now David being King, Joab murdered 2. Captaines, 1. King. 2. 5. here it was the duty of David, to haue taken vengeance for God, but David finding Joab too strong for him, 2. Sam. 3. 27. 39. omitted execution, and gaue it in charge to his Sonne Salomon, to execute it after his death, 1. King. 2. 6. I trust no man will counte David or Paul herein Hypocrites, & yet their judgement and practise was diuided. *vv won*

2. To the scruple of conscience, in a case of necessity, you reade what David did, when he was an hungred, he prophaned hallowed breade, 2. contrary to Gods Law, and Christ justified him, Math. 12. 3. 4. you reade how Circumcision was omitted all the tyme the Israelites were in the wilderness. Ios. h. 5. 5. if in case of necessity they might doe thus, I trust there is mercy for vs also, if our case be like; specially, since we doe not utterly abolish all dayes, for we doe but change the day, and for a tyme giue God one day for another: That necessity is vpon vs, as it was on those Israelites, is plaine; doe not we liue in a Church whose gouernement is establisht by law, in the which law cannot be transgressed with safety to our persons, & goods? besides, is not necessity vpon vs, as touching the good of our soules? And Sabbath should be celebrated with publike and holy

holy conuocations and assemblies Leuit. 23. 3. & with publike preaching and reading Luk. 4. 16. now can we haue in safety assemblies in prinate houses? or can vye haue possible a preacher in euery family? & how shall they heare without a preacher? Rom. 10. 14. were not these the very causes, why the good King Hezekiah 2. Chron. 30. 3. altered the day of the passeouer. 1. Because they had not Priests, who had fitted themselves for that day; 2. Because the people, were not together assembled in publike, on that first day? It may be said, how doe they in a voyage at Sea keep Sabbath, who cannot haue these? I answer, the case is not a like, for, would they put of the Sabbath day, from one day vnto an other, they could not amende themselves, but we by a change and defering the day, we may obtaine all those comfortes which else we cannot enioy: and if any shall say, Keep both dayes: I answer, tis more then euer God required; nor will the necessity of our callings permitte it, God himselfe thought it needfull we should haue 6. dayes for our workes, to one day for his seruice, as in the 4th Com.

One instance more, shewing God permitted a change of a day, in case of necessity; The Passeouer was to be eaten ordinarily on the 14th day of the first Moneth, Numb. 9. 1. 2. 3. but in case a man were in a farr iourney, then he might keep

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the Passeeouer in the 14th day of the second Mo-
neth, Numb. 9. 10, 11. now it is farther to be no-
ted, that euer the next day after the Passeeouer, it
was a Sabbath, Leuit. 23. 7. so that as the Passeeo-
uer day was altered, so also this Annuall Sabbath
vvas changed answerable: so that not only the
Passeeouer day, but also the Passeeouer Sabbath
day, in a case of necessity might be altered and
changed: But it vwill be said, these vvere Cere-
monials, and what is this to a Morall? I answere,
vwhy Ceremoniales in their tyme, vvhilst they
stood in force, called for obedience, as vvell as
Moralls, yea the first Sabbath of the Passeeouer;
which followed next day after Passeeouer day, it
vvas eommanded to be kept just as a Sabbath, in
holy conuocations, and in resting from seruile la-
bour, Leuit. 23. 7. yea, death vvas to be inflicted
vpon the breakers of this Ceremoniall Sabbath,
Numb. 9. 13. as vvell as vpon thos that violated
the Morall Sabbath, Exod. 31. 15. The summe of
vvhich is this; That since the Ceremoniall Sab-
baths, whilst in force, did binde as strictly, as did
the Morall Sabbath, therefore there is the same
reason and the regard, of the Ceremoniall and of
the Morall Sabbath, for strictnes of obseruation;
and therefore it followeth by like reason (as farre
as man may judge) that if a dispensatiō be gran-
ted in case of necessity, for a change of that day,
so a dispensation likewise in like case, is granted
for

for a change of the Morall Sabbath, so long as that necessity vnauoidably lasteth, vnles groundlesly we should think, God is more strict towards Christians about the Sabbath, then he vvas towards Iewes about the Sabbath of the Passeouer.

One obiection more, vvhath and if yve cannot haue publike assemblies in the congregatiō, may are yve not bounde to keep the Sabbath as yve can priuately, euery man in his owne familie? I answere, since God had ordeined the Sabbath to be kept, vvith publike assemblies, and with the helpe of Priestes or Ministers, as hath beene showne, therefore I judge it better to alter the day, vntill the tyme of reformation, that so we might enioy the publike assemblies, and benefite of an able Minister on an other day, then without these, to keep the very selfe same day; that this opinion is justifiable, see the like practise of the good King Hezekiah, fore mentioned 2. Chron. 30. 1. 2. 3. vvho because the Priestes were not prepared to keep the Passeouer, in the first Month: nor vv ere the people publikely assembled together in the same month, for these two causes the King with his Princes altered the day of the Passeouer to the second month. If any shall obiect or doubt that I straine things to farre, when I wold iustifie the change of the Sabbath, by the change of the Passeouer, because these two are things of a different kinde &c. and because the reasons

mouing vs to change the Sabbath, are not the
 same that God mentioned in the Law of the Pas-
 seouers change Numb. 9. 10. for satisfaction of
 the vveakest in this point, I thus answer 1. to the
 latter, touching the reasons of our change: they
 be not the same indeed euery way, yet if they be
 (as they are) as necessary to enforce a change, as
 thes, Numb. 9. 10. it is sufficient; and for prooffe
 hereof, see it in the practise of King Hezekiah,
 who changed the day of the Passeouer, 2. Chron.
 30. 3. not vpon these very particular grounds,
 which God specified in Numb. 9. 10. for God
 specified onely these two defilment by a dead
 corps: and being in a farre iourney: but Heze-
 kiah by like reason gatheted, that they might al-
 ter the day vpon other grounds also, if as weigh-
 tie as those first, and namely vpon these, 1. Be-
 cause the Priests vvere not sanctified: 2. because
 the people were not assembled: so thes two differ
 both in the persons, and also in the things, as may
 be seen by cōparing thos two textes together. Se-
 condly, I answere to the former, and I iustifie my
 arguing from the Passeouer to the Sabbath, from
 the practise of our Sauour, who argued from
 Dauids eating the Shewbread, to the Sabbath,
 Math. 1. 12. 2. 3. which were things farre more
 different, then the Passeouer day, & the Sabbath
 day, for both these are of day and tyme, but thos
 were of bread and tyme: Further, by this practise
 of

of Christ, I finde it lay vfull for vs to reason from a ceremoniall, as the shewe breade was, or by like reason, from a ceremoniall as the Passeouer was to a morall, as the Sabbath was: concluding that the same exceptions, and dispensations belonge to the morall Sabbath, which God granted to the ceremoniall Law of Shewbread, or to the Law of Passeouer, if there be necessity in the one as vvas in the other.

For a conclusion let me stopp vp one gapp, wher at I perceiue some will be redy to breack out, saying, since that we haue not now the very day vvhich God sanctified, but an other day in its roome, vve are not tied so strictly to keepe this day, in the duties of Reste and Holinesse, as we shold be if we had the righte day, and therefore vve may take liberty &c. where vnto I ansvvere, hovv euer the right day is to be desired principally, and before any other, and all good meanes to be vsed for obtrayning it, yet vntill a tyme of reformation, I hould this day ought as strictly to be Sanctified, as that other: suppose a debtor bound in a bond to pay 10^{li}. on the seauenth day of March, and his creditor seing him in a streight, and necessity is vpon him, so as he he cannot bring the mony iust vpon the day, in mercy the creditor permitteth him, to make payment on the next day after, on the 8th. day of March; shall nowv this vnthankfull debtor,

thus revvard his mercifull creditor, saying, since I carry not my 10^{li}. vpon the right day of my bond, being dispensed vvith all for the tyme; why therfore I nede not be strict neigther in the some, nor yet in the currantnesse of the mony, I may take liberty and carry but 9^{li}. 10^s. therfore, yea and I care not if also I put in some light gould, and clipt siluer: is this good dealing thinke you by the debtor towards his mercifull creditor? Why apply this, the case is thine, if thou vvilt giue Godlesse dutie and seruice on this 8th. day, then on the 7th. day: yea farther, consider of that text Num. 9. 12. vvhere though the Lord had permitted, that in a case of necessity, the tyme and day might be changed for the Passeouer, yet as touching the duties of the Passeouer, to be by the Law performed in the tyme and in the first day, God vvold abate none of them, though vpon another day, for so saith the text, According to all the ordinances of the Passeouer they shall keepe it. So may I say, of this first day of the vveeke (vntill a tyme of reformation, and necessity be remoued) According to all the ordinances of the Sabbath, on the seauenth day, shall yee keep it.

F I N I S.

[illegible]